

***How school leaders create an organisational culture  
that ensures improved performance for Māori.***



A thesis submitted in partial fulfilment  
of the requirements for the Degree  
of Master of Education at  
the University of Canterbury  
by Timothy Grocott

University of Canterbury

2014

## **ACKNOWLEDGEMENTS**

I would like to acknowledge the people who have contributed to the completion of this thesis. Firstly, to my supervisors Professor Angus Hikairo Macfarlane and Chris Jansen. Your advice and guidance has been invaluable. You have been patient, critical, honest and supportive all the way through and your knowledge in your specific areas has allowed me to hopefully blend those ideas together.

To the Ministry of Education and the Post Primary Teachers Association for their study leave award which enabled me to study full time for 32 weeks. It was nice to be a student again and have time to do things other than work.

To the principals, deputy principals, teachers and one father who gave up their time to participate in my research. While I appreciate your time is valuable, and I was conscious of taking too much of it up, your depth of information was truly valuable. The work you are doing for your students and your schools is outstanding and was inspiring to me. Thank you.

My own colleagues at Burnside High School in Christchurch for being supportive in my absence, but also for being supportive and understanding on my return to school. I am sure my constant barrage of new ideas and ways of doing things will wear out soon!

Thank you to my wife Lara, and daughters for supporting me through this journey. It enabled me to do things with you that I had been unable to do before, and I enjoyed it a lot. I have learnt a great deal about education but also about myself.

## TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
TABLE OF CONTENTS.....	ii
ABSTRACT.....	v
1 CHAPTER ONE: INTRODUCTION .....	1
1.1 Rationale .....	1
1.2 Promoting success for Māori .....	2
1.3 The changing nature of schools .....	4
1.4 Research objective .....	5
1.5 Research questions .....	6
2 CHAPTER TWO: LITERATURE REVIEW.....	8
2.1 What is organisational culture? .....	8
2.1.1 Values.....	11
2.1.2 Strategic direction.....	12
2.1.3 Relationships.....	14
2.1.4 Learning.....	16
2.1.5 Collaboration.....	18
2.2 Why is organisational culture important in education? .....	20
2.3 Responding in a complex environment .....	23
2.3.1 Self-organisation .....	24
2.3.2 Learning.....	24
2.3.3 Connectedness.....	25
2.3.4 Collaboration.....	26
2.3.5 Emergence .....	27
2.4 Leadership for an effective organisational culture .....	28
2.4.1 Definitions of leadership.....	28
2.4.2 Instructional leadership .....	31
2.4.3 Transformational leadership.....	32
2.4.4 Adaptive leadership .....	35
2.4.5 Authentic leadership.....	39
3 CHAPTER THREE: RESEARCH METHODOLOGY .....	45

3.1	An overview of educational research .....	45
3.2	Methodology .....	46
3.2.1	Kaupapa Māori methodology .....	47
3.2.2	Interpretivist approach .....	49
3.3	Data collection.....	50
3.4	Data analysis.....	54
3.5	Participants and settings .....	57
3.6	Validity.....	58
3.7	Ethical considerations .....	59
4	CHAPTER FOUR: FINDINGS .....	62
4.1	Knowing and working with the community / Hononga .....	62
4.2	The importance of understanding what works for Māori / He tikanga.....	64
4.3	Managing change is crucial / Rereketanga .....	66
4.4	Communication needs to create clarity / Whakamaratanga.....	67
4.5	Building relationships is important on many levels / Whanaungatanga.....	69
4.6	The benefits of professional learning / Akoranga.....	70
4.7	Using data to evaluate progress / Tataritanga.....	72
4.8	Schools must build sustainability / Pupuritia .....	73
4.9	Effective leadership is the key / Rangatiratanga .....	75
5	CHAPTER FIVE: DISCUSSION OF THE FINDINGS.....	78
5.1	Building a thriving organisational culture .....	78
5.1.1	Communication.....	79
5.1.2	Building relationships.....	79
5.1.3	Developing new styles of leadership .....	80
5.2	Strategies to raise Māori achievement .....	82
5.2.1	Engaging Māori .....	83
5.2.2	Engaging staff.....	84
5.3	Sustainability through effective leadership .....	85
5.3.1	Generating leadership .....	86
5.3.2	Creating a culture of empowerment .....	87
6	CHAPTER SIX: RECOMMENDATIONS AND CONCLUSION .....	90

6.1	Locate kaupapa Māori values at the centre of leadership .....	91
6.2	Communicate with clarity .....	92
6.3	Develop connectedness through authentic leadership .....	93
6.4	Build a leadership network .....	94
6.5	Generate adaptive leadership.....	94
6.6	Encourage self-organisation.....	95
6.7	Conclusion .....	96
7	REFERENCES.....	97
8	APPENDICES.....	108
8.1	APPENDIX A: Interview Questions .....	108
8.2	APPENDIX B: Transcriber Confidentiality Form.....	109
8.3	APPENDIX C: Information letter for Participants .....	110
8.4	APPENDIX D: Consent form for Participants .....	111
8.5	APPENDIX E: Information letter for the Board of Trustees.....	112
8.6	APPENDIX F: Consent form for the Board of Trustees .....	113

## **ABSTRACT**

Improving Māori achievement is one of the most important aims of the New Zealand educational system. The benefits of raising the achievement of Māori students have a wide range of positive outcomes for the whole country. In the last ten years many schools have been engaged in initiatives designed to improve the success of Māori learners; but does this work continue when the support and funding is no longer there?

This research is designed to identify factors that can sustain these initiatives.

Organisational culture creates the conditions in schools so they can continually develop and evolve. But in 21<sup>st</sup> century society this can happen in complex ways, so schools and their leaders need to understand how to manage that complexity. Leadership is a crucial part of this process, but it is not traditional styles of leadership that are required but new types such as adaptive and authentic leadership. These styles of leadership rely on building relational trust through clear communication and actions which engage and empower others.

Research was undertaken in four New Zealand schools with a range of participants. Data was gathered from interviews about aspects of leadership that have sustained improvements in their school. The findings identify a number of themes that were common in schools that had made significant change. An important factor was that these themes do not function separately but are linked, and discussion of the findings identifies ways in which schools can create an organisational culture which helps raise Māori achievement. A range of recommendations are provided such as creating a culture that enables Māori to achieve; communicating clearly; building relationships; and generating leadership. These form a framework for school leaders to create a successful organisational culture which could be applied to improving the performance of Māori, but it could also be applied to other school change initiatives.

# 1 CHAPTER ONE: INTRODUCTION

*What is the purpose of this work? Over the last four years my school has been engaged in an initiative to raise Māori achievement. I have found this initiative to be worthwhile for Māori, for my school and for me personally. But I am aware that Māori engagement in education and their success is still a matter of national importance. The good work that has been done can be in danger when the funding that has supported the initiative has run out. Sustaining these initiatives becomes a priority because they have incredible worth but also priority learners, those who find school a challenge, are increasing. On top of that the challenges that schools face are growing, and many of these are complex. Schools need to look at addressing these issues in new ways. Traditional methods are becoming less likely to cope with the challenges that schools and society face.*

## 1.1 Rationale

The rapidly changing and complex society that we live in presents new challenges for our education system. Change is occurring at an incredible pace and it is difficult to keep up with the pace of change. Petrie (2011) uses the acronym V.U.C.A. to describe the changing environment in which we exist. Firstly, it is Volatile as change happens rapidly and on a large scale; the future is Uncertain and cannot be predicted accurately; it is Complex because there are a large number of inter-connected issues for which there is no one cause or solution; finally, it is Ambiguous as there is too much information with less and less clarity on how to interpret and apply insights related to that information.

This means that it is increasingly hard to look at the world through the lens of simple cause and effect models, a linear approach to addressing issues, and known solutions. Even if temporary solutions are figured out regarding interdependence, diversity and ambiguity, the situation can change the next day. Kotter (2012) identifies that the hierarchical structures and organisational processes that have been used in the past are no longer up to the task of winning in this fast paced world. A different approach is required that can react to the uncertainty that exists while delivering education to an increasingly diverse group of young people.

The core role of education is to prepare young people for the future, but increasingly there appears to be a growing number of students who are disengaged with school and are leaving school unprepared for the rigours and complexities of real life (Claxton, 2008). The Kiwi Leadership Programme (2008) is a resource developed for school leaders that reflects the qualities, knowledge, and skills required to lead New Zealand schools into the future. This resource sets out a vision for leadership that is shaped by the rapid change and growth of the world we live in. Schools are increasingly diverse and the variety of cultural backgrounds that students have come with a range of experiences and needs. This means that schools have to respond to different and greater challenges than ever before.

## **1.2 Promoting success for Māori**

The diversity of learners that now make up schools creates a range of complex factors. Schools can however, address these factors by giving significant thought to the changing diversity of their school, and by creating an inclusive environment which is determined to meet the needs of all (Billott, 2008). The success of Māori students at school is a matter of national interest and priority (ERO, 2010). The profile of Māori has improved in recent years through increased attempts to meet their academic and pastoral needs. While these initiatives are leading to increased engagement and academic success, Māori are still not achieving at the same level as non-Māori, as can be seen in Figure 1: National NCEA results. The levels of achievement for Māori at year 11 have risen from 54 percent in 2008 to 66 percent in 2012 but there is still a 13 percent difference between Māori and Pakeha. At year 12 it has risen over the timeframe but an overall difference of 9 percent exists. At year 13 the overall improvement continues but there is still a gap of ten percent.



Figure 1: National NCEA results

	2008		2009		2010		2011		2012	
	All students % NCEA	Māori % NCEA	All students % NCEA	Māori % NCEA	All students % NCEA	Māori % NCEA	All students % NCEA	Māori % NCEA	All students % NCEA	Māori % NCEA
Year 11	71	54	72	57	75	61	77	64	79	66
Year 12	76	63	76	64	80	70	82	74	84	75
Year 13	71	54	70	54	75	62	76	65	76	66

Evidence suggests that teacher attitudes to Māori students can be an area of concern.

Bishop, Berryman, Tiakiwai and Richardson (2003, p. 2) concluded in their Te Kotahitanga research that the majority of teachers in their study suggested that “the major influence on Māori students’ educational achievement was the children themselves and/or their family/whānau circumstances, or systemic/structural issues.” This deficit theorising can lead to teachers having low expectations for Māori students, which in turn contributes to on-going underachievement.

For Māori to achieve greater success in education it is crucial that teachers recognise, support and develop the inherent capabilities and skills that Māori students bring to their learning (ERO, 2010). To better meet the needs of Māori, teachers need to be encouraged and supported to learn more about things Māori, and ultimately integrate this into their interactions with students. Involving whānau is critical to raising Māori student achievement. One of the keys to developing a successful relationship is to provide opportunities for Māori to participate in the school. The Māori community need to be consulted, and kanohi ki te kanohi or face to face communication is essential, (Ministry of Education, 2000).

An acceptance and encouragement of Māori will lead to increased identity and self-worth, and will lead to improved achievement for Māori in mainstream education. Bishop and Berryman (2009) identify this as agentic thinking. Positive, agentic thinking is

fundamental to the creation of learning contexts in classrooms where young Māori people are able to see themselves as Māori; where Māori students' humour was acceptable, where students could care for and learn with each other, where being different was acceptable and where the power of Māori students' own self-determination was fundamental to classroom relations and interactions. (Bishop & Berryman, 2009, p. 29)

### **1.3 The changing nature of schools**

In order to meet the challenge of a continually changing and demanding environment it is necessary to consider the complexity of education. Schools and their practices exhibit many features of complex systems. They are dynamic, emergent, have elements of unpredictability, are non-linear and have to cope with changing external environments (Morrison, 2002). Therefore, schools evolve and as they do greater degrees of complexity emerge. Any strategy for change must contend with the diverse factors affecting the educational system.

This needs to be looked at from multiple perspectives. Hopkins (2007) suggests that what is required is an approach to educational change that focusses on the organisational culture of the school. What needs to be done is preparing staff for change and transforming them into people who are prepared to face emergent problems. Bishop (2010) adapts ideas from others to suggest that this does not just happen spontaneously. Teachers are better able to sustain change when there is a process in place that addresses the systemic changes that are required.

Organisational changes are required to create an environment in which staff feel supported and empowered, and therefore their learning will increase the capacity of the organisation to deal with the complex challenges (Fong, 2006). Simple solutions are not likely to be effective in dealing with complex issues in education. There needs to be a balance of what may seem to be opposites to provide the greatest opportunities for success.

In a world characterised by enormous change there is a perceived need for organisations to move beyond the traditional bureaucratic structure, to one which is more flexible, adaptive and responsive (Davies, 2009; O'Donaghue & Clarke, 2009;

Sarros, Cooper & Santora, 2008; Stoll & Fink, 1996). Dimmock (2000) argues that a new and different organisation is now needed in schools to meet the changing expectations and requirements of society. Leaders need to be aware of legitimately held values when developing organisational culture, and use a range of leadership strategies that allow all people a chance to be heard (Busher, 2006; Leithwood, Jantzi & Steinbach, 1999). Jansen, Cammock and Connor (2011) argue that organisations should not be viewed simply as rational and linear-based structures but as entities more akin to complex systems made up of “groups of individual agents that collectively respond to external pressures by self-organising and innovating” (p. 65).

The collective nature of learning is especially important in complex and turbulent times because leaders may not be the best placed individuals to identify new ideas or challenges. Hayes (2002) argues that all members of an organisation may have information that is valuable to the development of that organisation. Also the development of that idea may require individuals or groups to collaborate and learn from each other to produce the best outcome. The leader of an organisation therefore, needs to consider the expectations of all members of the organisation, both internal and external (Busher, 2006; Hayes, 2002). This must be an on-going process as the culture of the school is forever changing due to the nature of our complex society.

#### **1.4 Research objective**

This research is designed to identify ways in which school leaders can create a sustainable culture in their school which enables Māori to engage and achieve to the best of their ability. Schools are increasingly being asked to deliver a multitude of initiatives and programmes to meet the needs of their students. This is challenging and requires an environment that has a vision, a clear set of goals, leadership, a focus on and commitment to professional learning, high quality teaching, and a process of review and evaluation. Anecdotal evidence from conversations with colleagues suggest that schools are finding this difficult to achieve and are looking for guidance to make this more manageable.

The aim of this research is to identify a process for schools to follow that is both manageable and sustainable. The focus is on how to create a culture that allows Māori to succeed. It is not focussed on classroom practice, or specific ways of engaging whānau as there is considerable research about those already. This research is about how leaders engage staff and develop leaders who can create an organisational culture where people are prepared to try new things, realise the importance of them and look for ways to continually improve their practice. It is intended that this research will be useful to colleagues in Christchurch and throughout New Zealand and that they are able to apply it to their specific context.

An investigation into how schools are attempting to improve the performance of their Māori students was undertaken within the context of a Ministry of Education initiative. A number of New Zealand secondary schools are involved in this initiative which is designed to help schools raise Māori achievement. As the contract for this particular project will end in 2013 it is timely to consider how this initiative will be sustained.

## **1.5 Research questions**

The following questions guided my research:

Main question:

How can school leaders create an organisational culture that ensures improved performance for Māori?

Supplementary questions:

What are the factors that lead to sustained school improvement?

How can school leaders influence teachers' ownership and engagement in promoting improved performance for Māori students?

How do schools sustain good practice?

**Chapter Summary**

*Schools are required to respond to greater challenges than ever before. Society is changing quickly and it is difficult to prepare for challenges that we do not know a lot about. Therefore we need to prepare for educational change by developing an organisational culture that embraces change and sees it as a process rather than an event. In New Zealand/Aotearoa a challenge continues to be how we raise Māori achievement. There is a lot of research about how to do this such as teachers being encouraged to understand what Māori achieving as Māori looks like; interacting with Māori learners in ways that they feel empowered as Māori; and involving their whānau. However, an organisational culture that allows staff to understand the importance of working with Māori is crucial in bringing about a change in attitude and practice. Schools need to create a culture which enables the organisation to be adaptive and better prepared to face these complex challenges.*

## 2 CHAPTER TWO: LITERATURE REVIEW

*Organisational culture is a way of providing meaning. This chapter outlines the range of things that make up school culture and how a leader can affect these. Leaders can affect the behaviour of people in an organisation by determining the values and direction of the organisation, but also by establishing relationships with colleagues that enhance collaboration and their ability to learn and improve. Organisational culture is important because schools are becoming increasingly complex. Complexity can be messy and schools will struggle with it if the conditions for coping and responding to complexity are not in place. Schools need to evolve into organisations which self-organise, emphasise learning and reflection, develop levels of connectedness, value collaboration, and encourage emergence by pushing its teachers to be creative and innovative.*

*This requires different types of leadership. In recent years schools have relied on transformational and instructional leadership. This type of leadership is still valuable but new types of leadership are emerging which will allow schools to cope with their complex environment. Adaptive leadership and authentic leadership allow schools to cope with turbulent environments which are changing rapidly by focussing on a process of change rather than an event, and leaders having skills that bring out the best in people, by enabling them, is an essential area of development in 21<sup>st</sup> century schools.*

### 2.1 What is organisational culture?

Organisational culture is about creating the conditions where a school can become a self-developing force through investing in strategies that promote development and change (Harris & Chrispeels, 2006). School leaders must consider the organisational culture if they want to improve the performance of everyone in their school. Fullan (2001) suggests that principals are responsible for establishing a culture of learning in the school. For principals to reach the goal of improving effective practice they must provide a supportive environment where teachers can adapt and refine their teaching practice.

The concept of organisational culture originates in the 1950's and 1960's when industrial psychologists began to focus on groups larger than individuals (Schein, 1990). People started to look for patterns of behaviour or norms that cut across a whole group. Culture serves to delineate different groupings of people on the basis of how each group is perceived and perceives itself. The establishment of culture comes from people with a shared history, and develop over time as groups establish patterns of behaviour and beliefs, and they are designed to help people interpret and deal with the world in which they live (Schein, 1990; Willcoxson & Millett, 2000).

Schein (1990, p. 111) defines culture as:

a pattern of basic assumptions which have been developed by the group  
coping with the external and internal challenges  
working well enough to exist over a period of time and is seen as valid by others  
taught to new members  
used as a response to problems

Busher (2006) supports this by stating that organisational culture is a way of providing meaning for the organisation. It provides a series of rules and guidelines through which its members can address challenges (Stoll & Fink, 1996). The culture reflects the beliefs and values of the group, and in a school they change over time through the interactions of teachers, students and parents, and the socio-political context in which they exist (Busher, 2006; Sergiovanni, 2007).

There are a range of things that make up a school culture. These are the customs, traditions, history and values of the organisation (Murrihy, 2002). But there are also unseen features such as the feel of the place or the unstated values (Schein, 1990; Sergiovanni, 2007). These are shared assumptions that are deeply held. They started off as values but over time come to be taken for granted and are part of the fabric of the organisation.

The culture of an organisation determines what it pays attention to. The culture is not separate from the organisation but inextricably linked to it (Willcoxson & Millett, 2000). It is also reinforced by the subgroups which exist within the organisation. Schools are pluralistic and contain many sub-cultures such as departments, young teachers, older teachers, students. These subgroups may reflect many elements of the school's culture but they also have their own perspective. Organisational success requires effective leadership of these groups because culture is built through "a process of debate of interactions between individuals and groups, which lead to the implementation of some values and ideas rather than others" (Busher, 2006, p. 83).

Burke (2008) states that organisations have developed more complex structures to deal with the increasing speed and globalisation of society. Therefore as education becomes more complex the need for greater co-operation between subgroups increases. This is challenging though because a school is unlikely to be homogeneous, and groups and individuals will have a variety of perceptions about what is important. Busher (2006) identifies the key to establishing an appropriate culture is understanding the sub-cultures that exist, and understanding staff as individuals and how they can contribute to the organisation. Schein (1990) concludes that if leaders consider the sub group's experience and are able to create a shared set of assumptions then the chance of those assumptions being embedded increases because it is a negotiated outcome. This builds trust and increases the chance of successfully dealing with challenges in the future.

Jansen et al. (2011) state that a leader's role is one that enables conditions for change to occur. They quote Uhl-Bien and Marion (2008) who identify that it is essential that leaders plan and co-ordinate the structure within which adaptive solutions to complex issues can emerge. The leader's role is therefore that "of determining the combination of factors that guide the collective behaviour" (Jansen et al., 2011, p. 65). Within schools these are:

- values
- strategic direction



- relationships
- learning
- collaboration

### **2.1.1 Values**

Values are an important part of dealing with complex issues as they provide coherence. Davies and Davies (2011) state that leaders need to build trust with their colleagues and staff so others can believe in their motivations and their integrity. Trust is related to how others perceive the leader, and how effective they are at communicating both their own and the school's values. Their credibility comes from the "character and the integrity of the individual" (Davies & Davies, 2011, p. 22). Stoll, Fink and Earl (2003, p. 109) suggest that "leadership is more than a technical activity intended to implement someone else's change agenda. School leadership is a profoundly moral, ethical and emotional activity."

Values are important on two levels. It gives leaders an opportunity to articulate their passion for education but it also gives them an opportunity to articulate what drives them to create a sense of moral purpose. On a personal level Day, Harris and Hadfield (2001) found that principals' and other school leaders' leadership actions on which their values and vision were based were primarily moral. They were putting some of themselves into their professional life. This is supported by Duignan (2004) who states that for leaders to be credible to others they have to be capable as individuals and professionals. Not only does the leader have to be a good manager, and an effective and efficient educationalist, they also have to be a capable human being.

The leader has to be someone who others can rely on both professionally and personally. The leader's capability stems from life's experiences. Duignan (2004) suggests that over time they need to have gathered wisdom or gravitas. This is a deep fount of experience that has developed over time and which the leader can call on to make decisions. When the principal has that character or wisdom formed by

life's experiences then they are better prepared to tackle complexity. Duignan (2004) points out that these types of leaders tend to have a deeper understanding of their own personal values and realise they have the capability to make a difference in the lives of those connected with the school.

The next step is to take purposeful action to generate positive change. Leaders can transform the feelings, attitudes and beliefs of the school and as Sergiovanni (2005) points out those feelings, attitudes and beliefs can become the heartbeat of the school. Building a foundation of understanding across the school requires effective relationships so that staff are involved in the process. This creates a shared language and set of values so that the leader connects to the "heart as well as the head" (Davies & Davies, 2011, p. 22). However, these values need to be seen in action; they cannot just be left on paper. Authentic and meaningful values which challenge teachers and get them focussed on what is important leads to intrinsic motivation by connecting with teachers' values rather than their day to day activities.

### **2.1.2 Strategic direction**

Traditionally strategic plans have been written to improve an organisation by outlining the direction the organisation wishes to take. A strategic plan defines the priorities and ensures the staff have a clear vision. However, in recent years strategic planning theory has moved away from these traditional models to a strategic thinking approach. This is a move away from a detailed operational view and develops a holistic and broad organisational perspective (Davies & Davies, 2010). This is a strategy that has less fixed design and more a process of flexible learning. The benefit of this is that the plan is open to change and therefore the leader and school are able to respond to rapid change.

Strategic planning is a rational, linear and predictable approach to setting the direction of the school. It involves establishing values, analysing information and data, and synthesising this to decide what is important about the school's future. This decision is then translated into goals and the means to achieve them (Lumby, 2002).

This is a valuable approach, but it has limitations. Schools are multidimensional and complex, and while they may know the outcome they wish to achieve they may not know the nature of the challenge in front of them (Davies & Davies, 2010).

One way of dealing with the limitations of strategic planning is to build an emergent strategy process into the more linear approach of strategic planning (Davies & Davies, 2011). Emergent strategy is a reactive and reflective approach to challenges when they arise. Leadership teams make sense of those changes through trial and error, which leads to a process of learning (Davies & Davies, 2010; Davies & Davies, 2011). Each time a new challenge presents itself leaders are in a better position to respond and can change plans accordingly.

Emergent strategy requires creativity but it also needs to be based on a shared understanding of why things need to change. Continual short term solutions can impede progress. Often a short term solution is necessary to survive a threatening situation and this can be justified. But if these crisis driven responses persist and “become the prevailing mode of operation, their cumulative effects can jeopardise the very life of the organisation in the long term” (Maani & Cavana, 2008, p. 9). Strategic direction can cope with complex problems but it requires a culture of understanding and involvement in order to be effective. Lumby (2002) likens strategic direction to the flight of a rocket into space. “It is guided by the best knowledge and technology that can be provided and its course is carefully charted. At the same time it is a leap of faith into what is essentially unknown” (p. 98).

What can make the leap of faith easier is a vision. Egan (2012) argues that strategy should be guided by an open-minded view of the organisation. He refers to Senge and states that the vision “should be genuine and encourage people to excel and learn. This discipline of shared vision involves unearthing ‘pictures of the future’, it requires a detailed set of principles and guiding practices and must foster commitment and enrolment” (Egan, 2012, p. 132). Sergiovanni (1991, p. 106) supports this by stating that “vision refers to the capacity to create and communicate

a view of a desired state of affairs that induces commitment among those working in the organisation.”

Kotter (1995) identifies that successful organisations develop a picture of the future that is easy to communicate. A vision helps to clarify the direction in which the organisation needs to move by being “emotionally appealing as well as strategically smart” (Kotter, 2012, p. 52). When leaders create a culture of creativity which is aligned to the vision then there is a greater likelihood of innovation and collaborative practice (Sarros et al., 2008).

### **2.1.3 Relationships**

One measure of how successful organisations are is the interaction between the people. There is a strong correlation between the health of the organisation and the relationship between people. As Fullan (1999) writes people and relationships are critical for an organisation’s long term success. People help define and shape the vision but also the vision can help and refine people.

Organisations need to create an environment which allows for the development of relationships. Positive relationships lead to an environment of devolved decision making, commitment and enthusiasm. This environment helps promote and enhance the learning capacity of the school as it places an emphasis on team learning. Teamwork not only synergises but recognises that some tasks can only be achieved by teams (Morrison, 2002).

Communication has a big influence on creating positive relationships. People need to feel valued when they are spoken to. Even if positive feedback is given but in a meaningless or flippant manner it can have a negative effect. In order for relationships to be positive the communication needs to be in a genuine, connected manner (Langley, 2011). Trust is important to open communication. Trust results in openness and people being honest with each other, which benefits organisations because people adopt a problem solving mode in which members are open to

learning from each other. Honest communication is an essential expression of respect for others and for themselves (Gini & Green, 2013).

Open communication and trust typically develop over time but a leader can help build trust by their behaviour. They should encourage discussion of issues, and support members of their organisation and encourage self-organisation. Leaders also need to be trusting and trustworthy. They need to empower others to take responsibility for tasks but not constantly check on them. They themselves need to be transparent and provide accurate information to the organisation, and be willing to take responsibility for errors in judgement (Parker, 2008).

Effective leaders have an important emotional and affective side. They are able to connect and resonate with their staff (Gini & Green, 2013). A leader may be very good at leading the curriculum, or solving problems associated with the timetable, but their impact will be limited if there is an absence of trust (Robinson, 2009). Unless schools can empower and motivate those who work within it by developing trusting relationships, the school will simply move from one set of targets to another without building a collaborative learning environment (Davies & Davies, 2011).

Leaders who develop trust show qualities such as empathy, kindness, altruism and care. In everyday situations they develop trusting relationships by establishing norms of respect, showing personal regard for people and by demonstrating competence and integrity by modelling appropriate behaviour (Robinson, 2009). Through these qualities leaders create loyalty and a strong sense of empowerment. When quality relationships develop they create great loyalty. When change happens it creates sense of fear so trust becomes especially important. "Without trust, people, at best, will only do things you pay them for; with trust, people will double your investment and go the extra mile" (Fullan, 2003, p. 35).

Good leaders work hard on creating effective relationships. They have learned through observations, coaching and mentoring, and through trial and error the

importance of working with a range of people. They are also able to help other people who hold different views and opinions to identify common ground and create shared purpose. The creation of a school strong in relationships and teamwork leads to a culture where people share ideas. These collaborators “value and appreciate the collegial interdependencies in ways that reach deep into the heart of their schools” (Lueder, 2006, p. 48). The relationships that colleagues have in schools increase their knowledge and skills; and when collegiality is high, teachers have more positive views of teaching and learning.

#### **2.1.4 Learning**

Creating effective schools requires learning. Morrison (2002) defines a learning organisation as one which is “adept at creating, acquiring and distributing knowledge, and using that new knowledge to modify its behaviour and activities” (p. 94).

Learning allows people to respond to adaptive challenges and create conditions for self-organisation. In this way not only does the individual learn but the whole school (Fong, 2006).

Schools need to come together to share ideas and feelings on how to improve their school (Brubaker, 2006). Stoll, Bolam, McMahon, Thomas, Wallace, Greenwood and Hawley (2005, p. 3) state that professional learning occurs when “teachers and other colleagues work and learn collaboratively with a clear focus on learning – of pupils and of themselves.” Piggot-Irvine (2005) elaborates on this by identifying engagement in deep learning, collaborating with peers, sharing best practice, monitoring, reviewing and evaluating outcomes, putting theory into practice and keeping up to date with professional readings as factors which contribute to professional learning.

Over time people acquire knowledge about teaching and learning. The quality of this knowledge can vary and creates misunderstandings about what is effective teaching and learning. Unless something happens to change these ideas there is no need to move beyond them, (Earl & Timperley, 2008, p. 4). Therefore, the right type of

learning is a critical factor in schools creating the capacity to allow them to evolve and improve because “if leaders set challenging goals on complex tasks without considering teachers’ capacity to achieve them, they are likely to raise counterproductive levels of anxiety and resentment” (Robinson, 2011, p. 53).

A growing body of research on effective professional development models for teachers provides support for a new paradigm of teacher professional learning—one based on evidence about the kinds of experiences that appear to build teacher capacity and create models of teaching practice which result in improved student outcomes (Darling-Hammond, Wei, Andree, Richardson, & Orphanos, 2009).

Timperley (2011) argues that there is a difference between professional learning and professional development; “one of the critical differences between the two terms is that professional learning requires teachers to be seriously engaged in their learning whereas professional development is often seen as merely participation” (p. 5). Learning therefore, needs to be on-going and in-depth to create the type of change required to engage teachers. Deep learning that “extends beyond the coverage of content, the basics of literacy, or the driving need for human capital is an essential part of the bigger and more hopeful narrative of what schools should do” (Hargreaves & Fink, 2006, p. 36).

This deeper level of understanding requires coherence. Change in schools is complex and there needs to be a level of coherence between what is being learned and why it is being learned. “Knowledge and skills developed through professional learning must meet the double demand of being both practical and understood in principled ways that can be used to solve teaching and learning challenges encountered in the future” (Timperely, 2011, p. 7).

Argyris (2002) refers to two levels of organisational learning: single- and double-loop learning. He defines it as

single-loop learning occurs when errors are corrected without altering the underlying governing values. For example, a thermostat is programmed to turn on if the temperature in the room is cold, or turn off the heat if the room becomes too hot. Double-loop learning occurs when errors are corrected by changing the governing values and then the actions. A thermostat is double-loop learning if it questions why it is programmed to measure temperature. (p. 206)

Double-loop learning requires complex organizations, such as schools, to continuously question the basic premises governing behaviour to ensure against systematic error which leads to a greater commitment to learning (Scribner, Cockrell, Cockrell, & Valentine, 1999). Schools that engage in double-loop learning have a greater understanding of not only what they are learning but also why, and in their particular context. This strategy allows schools to build capacity by extending their skills and deepening their knowledge.

#### **2.1.5 Collaboration**

Collaboration in schools has been promoted as a way of making them more effective but research typically reveals only a weak relationship between participation in such communities and improved teaching and learning. This is because schools collaborate but not in a way that improves learning. People in schools collaborate on issues not necessarily related to teaching. There are lots of committees which help develop consensus on operational matters such as duty, social activities, staff well-being; but none of them can generate the professional dialogue that is essential to improving teaching and learning. DuFour (2004) argues that schools need to create a culture of collaboration that is related to learning. Teachers need to “participate in a professional learning community that is focused on becoming responsive to students, because such a community gives teachers opportunities to process new information while helping them keep their eyes on the goal” (Timperely, 2011, p. 19).

Schools need to create the opportunity for collaboration. The nature of schools appears collaborative because teachers are divided into groups such as departments and faculties which are designed to improve the teaching of those learning areas. But Fong (2006) argues that this creates balkanisation which is characterised by strong



boundaries between different parts of the organisation and individuals; and creates imbalances of power which limit professional learning. Schools need to focus on developing conditions which enable teachers to interact and talk about teaching and learning.

A culture needs to exist where teachers feel an obligation to help their colleagues and discuss general teaching problems as opposed to their own curriculum area. These collaborative relationships help to increase their knowledge and skills in the classroom, and to adopt their teaching strategies to more effectively meet student needs (Lueder, 2006). As teachers work together, they develop shared understandings of the level of effort, commitment and professionalism they expect of each other (Robinson, 2011).

Professional collaboration can enable teachers to develop a wide range of strategies for building community, participating in professional development, and for sharing knowledge with others. Bell and Bolam (2010) identify that learning is most likely to occur when teachers have opportunities to collaborate with their peers, both within and outside the school. When teachers are more outward looking and better able to connect productively with outside partners, and bring the knowledge from these partnerships back to their community then it helps sustain improvements (Stoll, 2011). School leaders can also build connections with families and whānau. The effect of this on learning varies but it does create relationships which can be a key to “developing knowledge of, and respect for, individuals and cultural identities” (Robinson, Hohepa, & Lloyd, 2009, p. 43).

Collaboration requires leadership. Leaders must declare intent to create a culture that supports, values and rewards collaboration (Davies & Davies, 2011). They need to empower staff so that they participate in and lead collaboration. No individual leader possesses all the knowledge in the school. The leader relies on distributed knowledge and being able to draw on it. It is folly for a leader to believe that they have all of the knowledge of the organisation. “Leadership is no longer the activity of

gatekeeping and directing; but of enabling and empowering” (Morrison, 2002, p. 19). This requires a model of distributed leadership that can adapt to the needs of the school.

Oduro (2004, p. 2) states that a “school’s ability to cope with the numerous complex challenges it faces requires more than a reliance on a single individual’s leadership.” Leadership tasks in schools have expanded and therefore leadership must be actively shared and distributed. This form of collective leadership, in which teachers develop expertise by working together, suggests that every teacher, in one form or another, acts as a leader, and the high levels of teacher involvement encompass a wide variety of expertise and skill. Therefore to ensure that school leadership is successful, and that there is shared responsibility, leadership capacity needs to be developed. Leadership capacity is not about training the few. It is about creating the opportunity for expansion and growth for all.

## **2.2 Why is organisational culture important in education?**

Many educational reforms fail to bring about sustained change because they do not adopt a systemic perspective (Hopkins, 2007). Schools cannot only change one individual component. It is important that staff adopt a divergent approach. They need to be flexible, student centred, continually learning and reflecting and evaluating on their practice. The creativity that organisations need to thrive needs divergent thinkers who can cope with complexity and cultural change (Davies & Davies, 2011).

Complexity theory is a way of looking at society as a dynamic system rather than static. In the 21<sup>st</sup> century the development of technology, the growth of globalisation, and increased democratisation has meant that we live in complex times. Davis and Sumara (2006) suggest that meaning and reality are so dynamic that attempts to define complexity is difficult. Complexity theory emerged principally in the sciences and developed out of chaos theory, which suggests that “even a slight degree of uncertainty about initial conditions can grow inexorably and cause substantial

fluctuations in the behaviour of a particular phenomenon" (Mason, 2009, p. 32). Tafoya (2010, p. 3) identifies complexity theory as a "useful tool to systematically organise and describe the emergence of events associated with organisations across a wide variety of settings". Whereas Morrison (2002, p. 6) calls it "a theory of survival, evolution, development, and adaption". He adds to this by stating it breaks with straight forward cause and effect models and linear predictability and replaces it with organic, non-linear, holistic approaches in which relationships and interconnected networks are the order of the day (Morrison, 2006).

Complexity theory captures a contemporary concept of change, diversity and entering into the unknown. It is concerned with environment, organisations and systems that are complex because they are made up of many parts that are connected and interacting, and are constantly organising and reorganising. Therefore, according to Fullan (1999) traditional models of viewing systems are out of date because systems and organisations are constantly evolving. Uhl-Bien, Marion and McKelvey (2007) identify that traditional approaches to organisations have simplified and rationalised their structures. This has led to organisations looking for simple solutions, compartmentalising responses and limiting communication. This has limited the development of organisations because they are using a fixed response to dynamic challenges. Uhl-Bien et al. (2007) argue that organisations need a change in thinking away from individual controlling views, and towards views of organisations that are responsive to the complexity of their environment.

The issue with complexity is the pace of change. Fullan (2003) states that it would be naïve to hope that the pace of change will noticeably decrease. Schools do not need to fear change but they need to create a set of capacities to deal with it. None of them will slow down change but they will create the culture to cope with "the messiness of complexity, by achieving greater coherence and focus" (Fullan, 2003, p. 24). Coherence is essential because it reduces the chance of fragmentation, disjointedness and overload and increases the momentum to sustain initiatives which leads to self-organisation and emergence (Mason, 2009).

A way of gaining coherence is by viewing schools as complex, unstable, emergent, adaptive, dynamical and constantly changing. Morrison (2002) suggests that this disequilibrium is vital for survival. He states that “systems must be open if they are to survive; such openness engages the possibility of importing energy from the external environment and converting it into more complex emergent structures” (p. 13). A useful place to start is by developing a more relaxed attitude towards uncertainty and not having “expectations of the system that it is incapable of meeting (Fullan, 2003, p. 25). Morrison (2006) identifies that many of the issues and elements of complexity are the everyday stuff of education; for example, self-organisation, emergence, communication, networking, creativity, unpredictability, non-linearity, continuous development and adaption.

However, traditional ways of addressing these issues may no longer be effective. Schools adapting to complex issues need a capability for self-organisation which enables them to develop, adapt and change their structures so that they can respond effectively to the constant adaptive challenges. Hopkins (2007) describes an adaptive challenge as a “problem situation for which solutions lie outside current ways of operating” (p. 159). This is in contrast to a technical problem where the solution is already known. Adaptive challenges require experimentation, discovering new information and making adjustments (Fullan, 2003).

Schools can do a number of things to respond to these challenges but one of the most important to consider is the concept of leadership. This will be discussed in greater detail further on but there must be an understanding that leaders can enhance the organisational culture of their school to allow solutions to emerge. But it is no longer possible to rely on linear models of management which emphasise a command and control, hierarchical model which can be limiting (Morrison, 2002).

Hierarchical structures keep power in the hands of traditional school leaders. Leaders in hierarchical models may be reluctant to empower others and may fear a loss of

control. With this lack of self-organisation schools will struggle to cope with adaptive challenges. “Too much hierarchy can stifle change, and control needs to be replaced with order” (Fong, 2006, p. 11). Schools need to develop a flatter school structure that allows self-organising, non-linear networks to emerge.

### **2.3 Responding in a complex environment**

What is important is that when responding to complex environments is the ability to understand the open, organic, non-linear and emergent dimensions of physical and social processes as positive and necessary (Biesta, 2010). The link between cause and effect in complex systems is difficult to trace, change occurs in non-linear ways, and there is no proportionality between causes and effects - small causes may give rise to large effects (Tsoukas and Hatch, 2001). This creates paradoxes and contradictions and leads to ambiguity. Rosenhead (1998) describes this as unpredictability of specific behaviour within a predictable general structure of behaviour; or the “edge of chaos” (p. 2). Fullan (1999) emphasises this state of chaos and suggests that successful organisations know how to manage a state of stability and instability. While systems are dynamic and capable of changing over time, they do so in a predictable and recognisable fashion (Rosenhead, 1998).

This sense of predictability leads to a model of understanding complexity. The dynamic interactions and adaptive nature of a system lead to new phenomena, new properties and behaviours emerging which create new patterns. Complexity theory suggests that the whole is greater than the sum of the parts and that the interactions between the parts lead to new phenomena, properties, behaviours and patterns (Mason, 2009; Morrison, 2006). Morrison (2002) identifies a sustainable way of generating a dynamic culture which allows organisations to respond to the complex needs of its environment.

### **2.3.1 Self-organisation**

Morrison (2002) suggests that self-organisation is a process in which individuals and groups form themselves spontaneously around issues. Hargreaves (2005) identifies that these groups form relationships, and ideas emerge that improve the nature of the organisation. Self-organisation is essential for organisations to reinvent themselves and adapt to their changing environment. Effective self-organisation, according to Fong (2006) “increases the adaptability, learning capacity and degree of communication flow” (p. 6). This creates an impermanent structure allowing efficient and effective restructuring and self-organisation when required.

Tafoya (2010) identifies that self-organisation can be desirable but also a potential liability. It is essential that organisations create a culture where self-organisation can emerge but in a way that benefits the organisation. Space for innovation is essential but it cannot descend into chaos. (Davis & Sumara, 2006). If the culture enables self-organisation to emerge and function it will create continually emergent behaviour, constant adaption and learning (Jansen et al., 2011).

### **2.3.2 Learning**

If self-organisation is to lead to an effective organisation then it must be constantly learning. Fullan (1999) emphasises that it is not just explicit knowledge, or hard data but tacit knowledge, which is the skills and beliefs that organisations need to respond to the issues they face. A key factor in that learning is feedback. Morrison (2002) compares this to a thermostat. “Negative feedback is regulatory; it signals deviation from the norm like a thermostat which regulates temperature, causing interventions whenever too much deviation occurs” (p. 17).

Caine and Caine (2010) argue that organisations learn; and that one of the best steps for improving an organisation is to create the conditions that make it easier for individuals to learn more effectively. Lieberman and Miller (2007, p. 105) refer to a study which found that “student learning improves when schools organise to engage teachers in a community in which they share a common purpose for student learning,

engage in collaborative activity to achieve those purposes, and take collective responsibility for doing so". Schools need to create opportunities for teachers to link their own personal learning to the needs of the whole group. To create sustainability all individual learning needs to be brought back to the school's setting for the practice, feedback and embedding into practice that is critical for change (O'Sullivan, 2011).

In order to monitor the learning that is occurring schools need to have appropriate systems and people to act as the thermostat, sensing the environment and making internal adjustments. Memory is important to maintain this dynamic state. Decision making is often based on events from the past and complexity requires organisations to anticipate the future. "The collective memory of an organisation is used productively to anticipate the future and to make whatever predictions are possible, even if these are tentative, uncertain and pragmatic" (Morrison, 2002, p. 18).

The value of prioritising learning needs to be shared widely because when teachers view learning for all as important, profound changes take place. In order to achieve this purpose, schools need to be guided by a clear and compelling vision of what the organisation must become in order to help all students learn. This helps teachers look for ways to construct meaning and an understanding about what works. When that knowledge is shared the school has a sound foundation for moving forward.

### **2.3.3 Connectedness**

Connectedness is a key feature of complexity theory. It requires a distributed knowledge model, where the knowledge is not stored in one place or with a small group, but is circulated throughout the system, and communication and collaboration are key elements (Morrison, 2006). Connectedness requires relationships between individuals and groups, between organisations, and between organisations and their environment. These relationships are not one way but mutual, and because of the connectedness the actions of one person are highly likely to influence the context or environment of others (Jansen et al., 2011).

An example of positive and constructive relationships are professional learning communities. These are a continuous, never-ending process of conducting schooling that has a profound impact on the structure and culture of the school, and the assumptions and practices of the professionals within it (DuFour, DuFour, Eaker, & Many, 2010). The values that underpin teachers' practice need to be shared; teachers need to have a focus on learning, both the students and their own; and a culture of collaboration and connectedness that builds capacity must be fostered. The organisation will benefit because it will have members who are learning, have developed trust in and appreciation of their colleagues, and are more likely to continue learning. Creating professional learning communities is a complex task and it cannot be left to chance. School leaders need to consciously develop a culture where people understand why they are trying to improve their teaching practice, how they are trying to do it, and how they can sustain it.

Communication is important in organisations but it is the type of communication which is crucial. Vertical forms of communication based on a hierarchy create a sense of mistrust. When problems remain unsolved in a hierarchy, blame gets apportioned to teachers which leaves them feeling undervalued (Tong, 2006). In a connected organisation significant, open-ended and lateral communication must occur to allow distributed intelligence to flow. This distributed intelligence and interaction between people creates self-organisation, and a learning environment that reacts dynamically to changes and leads to emergence (Fong, 2006).

#### **2.3.4 Collaboration**

A conscious effort has been made in schools to increase the amount of collaboration that occurs with staff. Collaboration is a social process for turning information into knowledge by bringing teachers together to promote shared learning and improvement. Professional learning communities encourage teachers to work in teams to analyse and improve their practice through a continual cycle of inquiry and reflection which promotes deep learning (DuFour, 2004; Hargreaves, 2003).



DuFour et al. (2010) point out that collaboration is a “means to an end, not the end itself” (p. 12). Their concern is that different types of collaboration are encouraged in schools, and teachers are happy to collaborate as long as it stops at the classroom door. Southworth (2009) believes that schools need to become learning centres for staff where they can engage in frank discussions about each other’s practice. This will work best in a culture of caring for others and strong relational trust. Teachers need to feel comfortable and secure when placing themselves in a vulnerable position with colleagues. But when shared learning occurs through teachers collaborating, it creates a culture of improvement which is sustainable.

A crucial element in successful professional learning communities is the ability to not only improve the learning of individual teachers, but also the organisational capacity of the school. A professional learning community is a series of inter-connected relationships and this is essential for building the capacity for continuous learning and improvement in a complex world (Stoll, 2011). Hopkins and Jackson (2003) argue that certain organisational features need to be in place to allow professional learning communities to thrive. The first is social capital - the school leaders, educational professionals and students have to be continually developed. DuFour and Eaker (1998) support this idea by stating that leaders need to be transparent in their decision making, and empower staff to take ownership of the process. This sense of ownership leads to alignment and coherence which reduces the chances of fragmentation. These factors create a synergy which over time raises teachers’ awareness and transforms their beliefs, habits, and values, which over time transform the culture of the school.

### **2.3.5 Emergence**

Complex systems involve a range of interconnected events and relationships which influence each other. This creates new patterns and structures which are constantly evolving and behaviours emerge. The whole becomes more than the sum of its parts in that the emergent properties and behaviours are not contained or able to be

predicted (Mason, 2009). Jansen et al. (2011) state that emergence should not be seen as problematic but rather as an “impetus for the emergence of new ideas and operations” (p. 64).

Rich learning occurs when ideas emerge naturally and spontaneously. This may occur in an unpredictable way but it can also occur if “enabled by the provision of certain conditions” (Jansen et al., 2011, p. 64). If an organisation wishes to be successful then it needs to push its members to become creative and imaginative. They need time and space to collaborate with others and be innovative (Morrison, 2002). Fullan (2001) suggest that leaders should listen carefully to resisters as they provide a different perspective. What may appear to be marginal may well be important to the next level of emergent behaviour (Mason, 2009).

Hopkins (2007) suggests that schools need an approach to leadership that recognises the necessity to shoulder wider roles that work for the success of other schools as well as one’s own and a realisation that in order to change the system one has to engage with it in a meaningful way.

## **2.4 Leadership for an effective organisational culture**

### **2.4.1 Definitions of leadership**

The definition of leadership is very difficult to reach a consensus on. Leithwood et al. (1999) reviewed a significant amount of literature on leadership and they identified “it as arbitrary and subjective” (p. 5). They did however agree that “influence is a necessary part of most conceptions of leadership” (Leithwood et al., 1999, p. 6). This is backed up by other authors on the concept of leadership. Sergiovanni (2005, p 22) states that “leadership is about helping people gain an understanding of problems they face and about helping them manage these problems”. Robinson (2004, p. 39) writes that “leadership is exercised when someone does something that causes others to think or act in ways they would not otherwise have done”. Duignan (2004, p. 5) argues that leadership “is an influencing process and that effective leaders have the capability to influence self, others and each other”.

These definitions are generic and lack context, and make leadership look like a seemingly impossible job. In order to make it more manageable some clarity is required. For the purposes of this research it is important to examine leadership from an educational context but also a context that is rapidly changing. Leadership should not be examined in isolation from the “organisations, forces and events that surround it. Leadership has a setting, a historical framework, a wholeness of meaning, and a diversity of influences.” (Bainbridge & Thomas, 2006, p. 2).

An educational leader has two functions. The first is to create the conditions in their school to maximise teaching and learning. The second is to develop their own leadership ability. Robertson (2008) states that we need leaders who can “work in a complex, ever-changing educational context, who are aware of the social and political influences on their work, and who can draw on this knowledge when working with others to create necessary changes to systems and practices” (p. 21). Educational leadership is not about the position one holds, but rather the actions taken to improve learning (Linsky & Lawrence, 2011; Robertson, 2008).

Educational leadership is not just about leading schools; it is about leading a community of learners. This requires a range of skills. Firstly, leaders need enough curriculum, assessment, and pedagogical knowledge to enable them to critically evaluate the information and advice they get from both inside and outside their own organisation (Robinson, 2004). Secondly, leaders need to be able to create a culture which enables the intellectual and social capital of teachers to thrive. This requires communities of practice which have high levels of trust, security and openness; and encourage teachers to be professional learners who collaborate effectively with their colleagues (Southworth, 2002).

This type of leadership places new demands on leaders because these changes require leaders to broaden their practice. They need to take on the moral imperative of creating the conditions which lead to systemic change. This requires a far greater

understanding of their organisation, and not only the formal organisation but also the informal patterns of the organisation. Garrett (2005) identifies the formal organisation as the normal vehicle for the working of the school. This is the way the students are organised, the nature of curriculum and assessment, the departments or faculties and support staff, and the responsibilities and reporting structures of these groups.

The informal organisation is the cultural dimension of the school. This is a hidden part of the organisation and it includes the ways in which individuals and groups relate in an informal sense. This includes people who may not hold formal leadership positions but people look to them for leadership in times of decision-making (Garrett, 2005). Leaders need to be aware of these informal rules and groups when making change as they are often legitimately held views (Busher, 2006).

Educational leadership refers to creating the capacity required to nurture a learning community. Leadership needs to be concerned with pedagogy and curriculum but there must be a hard edge to it. A school is about collegiality and collaboration but it also has to meet expectations set by the community (Caldwell, 2006). It is essential that leadership is not about the individual but the whole; not mechanical but organic; not simple but complex (Loader, 2010). Developing leadership is about developing people who can cope with these challenges. They need an inner strength that helps them to deal with complex challenges by developing other leaders and systems.

Successful schools do not have one leader. The leadership is distributed and people are developed and empowered to accept and carry out leadership functions across the school (Moos, 2012). Leaders need to create this environment by focussing on the whole rather than the parts. Loader (2010) identifies that people's emotions need to be acknowledged alongside best practice. People need to understand that collaboration, ambiguity, interaction and relying on one another to improve the outcome are normal behaviours in a complex environment. The main aim of leaders

is to ensure their staff are capable of that challenge. This requires a wide range of skills and a variety of leadership styles.

#### **2.4.2 Instructional leadership**

Instructional leadership can be defined as actions that a principal takes, or delegates to others, to promote growth in student learning. In practice, this means that the principal encourages educational achievement by making instructional quality the top priority of the school and makes that vision a reality. The role of an instructional leader differs from that of traditional school leader in a number of meaningful ways. Traditionally, a principal spends the majority of their time dealing with administrative tasks, whereas a principal who is an instructional learner becomes the key learner in the school by committing to their own professional learning, using insights gained from their own learning to generate possibilities for their school and critically evaluating their own practice.

However, common sense must also prevail. In a large secondary school it is very difficult for a principal to have detailed knowledge of curriculum content and be an expert teacher. They must distribute that to others to develop. Instructional leaders must help teachers focus on effective pedagogy. Owings and Kaplan (2003, p. 61) state that principals need to set clear and important goals and access “reliable information, experiences, and the knowledge base about teaching and learning to increase student achievement”. Robinson (2007, p. 5) supports this by identifying that “in a work environment where multiple conflicting demands can make everything seem equally important, goals establish what is relatively more or less important and focus staff and student attention and effort accordingly.”

Fullan (2001) suggests that principals are responsible for establishing a culture of learning in the school. Therefore instructional leaders must modify school culture if they want to make effective teaching and learning an essential component. Hopkins (2001) believes that the focus of instructional leadership needs to be on two key skill clusters. These are the strategies for effective teaching and learning, and secondly,

the conditions that support implementation, in particular staff development and planning.

Effective teaching strategies need to be identified and developed. Hopkins (2001) summarises effective teaching strategies as well-developed models of pedagogy that induce the students to construct knowledge, and lead to high levels of achievement. Models of teaching are also models of learning. As the students learn content they also learn how to learn. Teaching strategies also need to be integrated within the curriculum. They cannot be taught in isolation. Integrating the strategy allows students to transfer the strategy to different subject areas and therefore create greater opportunities for learning connections.

For principals to reach the goal of improving effective practice they must provide a supportive environment where teachers can adapt and refine their teaching practice. Professional development creates the necessary improvements that will lead to higher achievement and it also provides the context, process and content that helps create the changes in teacher classroom practices and school culture (Lindstrom & Speck, 2004). The result of instructional leadership is a collaborative learning environment where learning is school-wide; however a leader has to have the skills to create those conditions.

### **2.4.3 Transformational leadership**

Transformational leadership is based on the concept that leaders can inspire others to greater commitment by focussing on shared purpose rather than bureaucratic management. Hargreaves and Fink (2006) describe transformational leadership as moving schools beyond first-order, surface change to second order, deeper transformations. This is achieved by emphasising emotions and values, and building the capacity of others to bring about organisational change. Often the authority and influence associated with this form of leadership are not necessarily located with formal leaders. Rather the power is “attributed by organisational members to whoever is able to inspire their commitments to collective aspirations, and the desire

for personal and collective mastery over the capacities needed to accomplish such aspirations” (Leithwood & Jantzi, 2009, p. 38).

The origins of transformational leadership lie in the challenges encountered by the private sector in the mid 1980’s by the economic recession. Large organisations were required to undergo significant change in order to survive but many companies did not possess the change management skills or leadership talent to orchestrate large scale transformation. This downsizing led to new organisational arrangements such as flatter hierarchies and new ways of working, which took their toll on worker satisfaction and empowerment (Conger, 1999). In the process the model of a social contract based on long term employment in return for loyalty was broken. This led to a lack of loyalty and lack of commitment to the organisation’s goals (Conger, 1999, Leithwood & Jantzi, 2009). What was needed was new forms of leadership which could rekindle employees’ commitment to the organisation, help develop the capacities needed and encourage greater effort on behalf of the organisation (Leithwood & Jantzi, 2009).

Transformational leadership aims to motivate people to raise their level of performance. It emerged in schools through an appreciation that successful leadership was likely to be transformational rather than transactional, as schools looked for a model that worked in an increasingly complex world (Leithwood & Jantzi, 2009). It does this by creating system change that promotes change in individuals, creating positive change in followers and developing them into future leaders (Held & McKimm, 2012). Leaders need the skills to be able to influence people and their actions. They do this by setting goals and creating meaning (Leithwood & Jantzi, 2009).

This is the difference between instructional leadership and transformational leadership. Davies and Davies (2005) argue that instructional leadership needs to be set in a “broader organisational and strategic context to be both sustainable and effective” (p. 15). Transformational leadership provides a framework to make

pedagogical practice sustainable. Transformational leaders are able to exhibit a sense of vision and purpose; they align others around the vision and empower them to take responsibility for the vision; and they facilitate and teach followers (Bass & Avolio, 1993).

These ideas are supported by Sergiovanni (1991, p. 136) with his idea of followership. He states that “good followers manage themselves well. They think for themselves, exercise self-control, and are able to accept responsibility and obligation, believe in and care about what they are doing, and are self-motivated, thus able to do what is right for the school.” Followers are committed to what the school is doing and are more likely to allow themselves to be led, and become leaders. MacNeill and Silcox (2006) suggest that the school benefits from this because there is increased confidence, greater overall school morale and a stronger commitment to teaching.

Leithwood and Jantzi (2009) have developed a model of transformational leadership based on broad categories of leadership. The first is about setting directions. Staff need to have a shared understanding about the school and its activities, as well as the goals that underpin a sense of purpose or vision (Leithwood & Jantzi, 2009). Kotter (1995) states that there needs to be a picture of the future that is relatively easy to communicate. This stops the aim dissolving into a “list of confusing and incompatible projects” (p. 9). A transformational leader is not only clear about their vision but “attempts to bring that vision to life and life to that vision” (Novak, 2008, p. 41). They do this by shaping and reshaping their ideas to form a vision of the future. They increase the circles of involvement and participation so that more staff have an opportunity for some input into a shared vision (Garrett, 2005). This may be a lengthy process but it creates the environment where leadership is about influence and changes what exists (Hargreaves, 2008a).

This leads on to the second category which is about developing people. Staff engaging effectively in school improvement is about the experiences they have in leadership roles (Leithwood & Jantzi, 2009). In schools this often depends on the



leader's ability to improve teaching and learning, or instructional leadership. But it is also linked to their ability to relate to and engage with people. Leaders need to give powerful attention to trust and to creating the conditions for mutual trust, respect and shared work (Lambert, 2009). If leaders are not trustworthy they lose credibility which makes it difficult to ask people to take on responsibilities. Trust is the vehicle for converting leadership into followership. "Transformational leaders gain follower trust by maintaining their integrity and dedication, by being fair in their treatment of followers, and by demonstrating faith in followers by empowering them" (Bass & Riggio, 2012, p. 43). This relies on building social capital and "creating learning communities which have strength in their networks, interdependency, engagement and shared purpose" (West-Burnham, 2011, p. 169).

#### **2.4.4 Adaptive leadership**

In today's world, change is the rule, not the exception (Stoner & Stoner, 2013). Leaders are increasingly dealing with turbulent environments and the rate of change is accelerating. This creates a wide range of challenges for leaders and adaptive leadership is one of the skills required by leaders to face their complex environment. Uhl-Bien et al. (2007) define adaptive change as the "clash of existing but (seemingly) incompatible ideas, knowledge and technologies; it takes the form of new knowledge and creative ideas, learning or adaption" (p. 307).

Adaptive leadership is based on the premise that leadership is more of a process than a set of capabilities that someone might have. The process requires people to focus on problems and modify the behaviour of the organisation to solve the problems. Adaptive leadership is about significance and impact. The significance is the generation of new creative knowledge and ideas, and it has an impact when that adaptive knowledge generates a solution (Randall & Coakley, 2007; Uhl-Bien et al., 2007).

Adaptive leadership is not the act of an individual but the individual enabling the group. Leavy (2011) suggests that when an adaptive challenge is encountered that

only the people can provide the answer, and the job of the leader is to help them adapt, often against their will. Slow steady change is often preferred in schools because it is familiar and reasonably safe. But the type of change required in schools to meet the demands of our complex society need to be more challenging and dynamic, and make people uncomfortable. Heifetz and Linsky (2004) states that this makes leaders appear dangerous because they are questioning others values, beliefs and habits. The leader needs to show courage and “tell people what they need to hear rather than what they want to hear” (p. 34).

The challenge for leaders is to get people in the state where they are open to a new type of change that questions the status quo and challenges their expectations (Leavy, 2011). Adaptive leadership is about understanding the psychological process that people undergo in order to come to terms with change.

Adaptive leadership emerges from the fact that leadership is a complex issue and that there are no quick fixes or easy answers. Heifetz and Linsky (2002) identify two broad categories of leadership: technical and adaptive. Technical leadership is doing what is required to address an issue or problem when there is a known or knowable solution. Adaptive leadership works best when the solution is unknown and people have to be drawn together to resolve the issue.

Technical problems tend to be complicated, such as a broken arm, but can be solved by people’s knowledge. Within an organisation there are many technical problems which are challenging but can be resolved through the application of authoritative expertise and through the organisations current values and ways of doing things (Linsky & Lawrence, 2011).

Adaptive challenges are those which cannot be solved by experts. The solutions lie not in technical answers, but rather by addressing people’s values, beliefs and habits. Adaptive change requires people to change but they need to understand that change is necessary and important. Heifetz and Linsky (2004) state that technical problems

lie in the head; and solving them requires an appeal to the mind, to logic, and to the intellect. Adaptive challenges lie in the stomach and heart. However, school improvement rarely comes neatly packaged as a technical or adaptive challenge; it usually exists along a continuum. Leavy (2011, p. 19) relates the story of an overweight smoker needing heart surgery. The surgery is a technical problem which can be completed with the surgeon's expertise. The adaptive challenge is getting the patient to change their habits by stopping smoking, eating healthier and exercising. This type of change requires engaging the head, heart and stomach.

The adaptive challenges schools are facing is requiring leaders to develop new skills. Many of the challenges are new and increasing in complexity and the skills required in the past are no longer as effective as they were. The capacity to deal with the challenges needs to increase. An organisation that relies solely on its senior managers to deal with the challenges risks failure (Heifetz, Grashow & Linsky, 2009). Adaptive leadership does not mean getting people to follow the leaders' wishes; rather leadership occurs when those followers feel empowered to come up with solutions to the issues. Individuals then act as leaders mobilising others to seek new ways of tackling the problems (Lichtenstein, Uhl-Bien, Marion, Seers & Orton, 2006).

While the process of adaptive leadership empowers and engages staff, schools often resist adaptive change because it requires changes that involve an experience of loss. In essence adaptive change is about making an organisation thrive but for some people change involves real or potential loss, and they want to hold on to what they have and resist the change (Linsky & Lawrence, 2011). Therefore, leadership is an improvisational art. Adaptive leaders need to be able to recognise the situation and understand the unique leadership that is required for different situations. Heifetz and Linsky (2002) call this skill "getting off the dance floor and going to the balcony" (p. 103).

Leadership cannot be scripted so leaders need to move back and forth between the dance floor and balcony over a period of time to build up a picture. They also need to

have a broad and flexible repertoire to respond to the nature of the situation. They cannot deviate from their own core values as this would be unauthentic, but they need to be able to “adapt, be flexible and modify their carefully developed plans based on shifting demands” (Stoner & Stoner, 2013, p. 15). Adaptive leadership requires courage, confidence in other people to find a way, and acceptance of the fact that there will be non-linearity and a different way of resolving issues (Leavy, 2011). To improve the chances of success in their organisation leaders need to be able to embrace disequilibrium and generate leadership.

Change creates distress so the adaptive leader needs to be able to orchestrate the disturbance so that it is productive. Leaders need to orchestrate conflict rather than resolve it. They need to bring difficult issues to the surface and then help people work through those issues rather than providing them with a solution (Linsky & Lawrence, 2011). In order to adapt people need to confront the reality of the status quo. Teachers can no longer teach the way they did in the past because young people are different than before; but teachers need to be forced to understand that reality themselves. If leaders constantly solve problems for teachers, or ignore them, then improvements in teaching will never be made.

Leaders need to be able to develop a feeling for what level of disequilibrium an organisation is in. The key to this is depersonalising conflict. Changing often requires people to make a choice between competing values, and it is essential that leaders respect and acknowledge that difficulty. But the focus of the disagreement needs to be on the issue rather than the people. Leaders need to create a culture of courageous conversations where difficult topics can be discussed. People’s views need to be listened to and respected because dissenters can provide crucial insights (Heifetz, Grashow & Linsky, 2009).

Fullan (2003) states that in a culture of complexity, the chief role of leadership is to mobilise the collective capacity to challenge different circumstances. This needs to be done by people working together to define their values and purpose. This process

employs the knowledge of all the people who have a vested interest in the organisation and its culture. This sharing of values and the purpose provides a framework for engaging staff but also a platform from which they can become active participants in the change process (Randall & Coakley, 2007).

Mounting complexity creates challenges that hierarchies are unable to cope with. Individual leaders do not have the personal capacity to sense and make sense of all the change that is going on. But they need to have more leadership, not just more management (Heifetz, Grashow & Linsky, 2009; Kotter, 2012). Hierarchies tend to be resistant to change so organisations need to develop a network which is agile, collaborative, and prepared to solve problems. Heifetz, Grashow and Linsky (2009) identify that creating this environment involves leaders giving up some authority associated with leadership and even some ownership. But to generate leadership, and ultimately make the organisation more sustainable leaders need to distribute leadership appropriately, and develop a culture where people are able to be innovative and make independent decisions based on the needs of the organisation.

#### **2.4.5 Authentic leadership**

Transformational and adaptive leadership rely a lot on trust, but as previously discussed, trust is earned. “People trust you when you are genuine and authentic, not a replica of someone else” (George, Sims, McLean & Meyer, 2007, p. 1).

Authentic leadership is similar to adaptive leadership in that it is a “root construct and foundation that serves as a point of departure for other forms of leadership” (Luthans, Norman & Hughes, 2012, p. 85). Other types of leaders can be authentic, but an authentic leader is not a particular style of leader; it is how they conduct themselves. Authentic leaders demonstrate passion, they have a purpose, a set of values which they consistently live by and they lead with their heart as well as their head. Duignan and Bhindi (1997) compare it to the concept of spirituality. This is not related to religion, but searching for a deeper purpose or meaning for their actions.

Being authentic is a choice that leaders make and it requires a daily focus and commitment to self-discovery, making genuine connections with others and using those events to overcome challenges. Authentic leaders are prepared to be vulnerable, and they practice their values with that vulnerability in mind. They need to balance their motivations so that they are driven by their inner values as much as a desire for external rewards or recognition (George et al., 2007). External recognition is often a measure of success but Duncan (2012) asks the question “what enables the sustaining of good results?” and the answer is authentic leadership. This is because it is about honesty. It is about putting the needs of others before your own; communicating information honestly, both positive and negative; and accepting and welcoming different viewpoints. It is also a product of clarity about what you will stand for and won’t stand for. Authentic leaders use their values to keep them constantly on the right path and make necessary adjustments when they stray from that path (Duncan, 2012).

Authentic leaders involve a kind of comfort with self. This is the internal source from which consistency of role performance is drawn (Goffee & Jones, 2006). “It is important to know where one stands on important moral and professional issues and then act accordingly” (Duignan & Bhindi, 1997, p. 199). This consistency relies on individuals’ unique values, emotions and goals. There must be an alignment of these components to develop a moral and ethical platform for life (Duignan & Bhindi, 1997; Luthans et al., 2012).

In order to be authentic a leader needs to be true to their values which have been derived from their beliefs and convictions. Values provide the basis for actions conforming to the needs of the leader’s community; but the leader will not know what their true values are until they have been tested under pressure. Authentic leaders resist social or situational demands to compromise their values, and when they are tested under fire enables a leader to develop the principles needed to lead (George et al., 2007; Luthans et al., 2012).

Authentic leaders are emotionally self-aware. They possess high levels of emotional intelligence that heighten their own emotional awareness, as well as other peoples'. This enhances their ability to display individual consideration to others (Luthans et al., 2012). Because of this connection they have made with others, authentic leaders are able to instil hope, trust and positively affect how people react to different circumstances (Held & McKimm, 2012).

Authentic leaders have a focus on the future and develop themselves and their organisation to best meet the needs of the future. They seek out feedback to gain a greater understanding of not only their own performance but also the organisation's (Luthans et al., 2012). They are looking for genuine feedback about their strengths and weaknesses to affirm their goals and motivation, but to also to ensure they are congruent with the organisation.

The authentic leader needs to know about themselves but also about the people they are leading. "Authenticity is not only a quality of the leader but it is also a product of relationships and interrelationships" (Duignan & Bhindi, 1997, p. 201). Relational trust is a key factor in authentic leadership. Trusting and caring relationships are identified as a factor in many studies on successful organisational culture. Duncan (2012) identifies studies by the Gallup organisation that show that 96% of engaged employees trust their leaders (p. 45). He states that trust affects everything. "Even when people have difficulty articulating their dissatisfaction in the workplace, we find that fragile trust in leadership is nearly always at the core of dissatisfaction". (Duncan, 2012, p. 45).

Authentic leaders earn the support of others by building relational trust. Firstly, they are self-aware and conscious of their own abilities and limitations. Secondly, they work with others to grow them as people. "Schools are about relationships, and relationships are developed, in part through caring, listening, trust, honesty and collaboration." (Crippen, 2012, p. 197). This is done by reaching out to each other, firstly by leaders being authentic, and secondly by understanding and appreciating

colleagues. When leaders demonstrate empathy colleagues feel understood and appreciated, and believe leaders and will discuss issues with them.

Pontefract (2013) suggests that trust is not about rules or systems but is about understanding the human condition. By empathising leaders are being connecting. When leaders are connecting they make an actual connection with the humanity of people. School change involves risks for all participants and people must engage in a process they are not sure will work. But when relational trust exists the sense of uncertainty and vulnerability is less (Spillane, Gomez & Mesler, 2012). In this sense trust is a resource. It creates and consolidates energy, commitment, and relationships, which in return leads to an organisation with more effective decision making, support for innovation and expanded moral authority (Hargreaves, 2008b).

Trust is not merely saying you trust someone, but is about acting in a trusting manner. "If there is a genuine desire for co-operation, collaboration, and sharing in a spirit of honesty, integrity, equity and justice, then there is a need to match the rhetoric with action" (Duignan & Bhindi, 1997, p. 206). Pontefract (2013) suggests trust is about belief. There is a reciprocal flow between the leader and their team. The team has belief in the leader that they will do the right thing and in a way that is inclusive and transparent; and the leader has trust in the team to innovate, create and develop good ideas. The leader does not need to continually watch over and micromanage everyday functions.

Trust leads to the development of relationships which are extremely important in organisations. Authentic leaders have a wide ranging support structure that includes people both inside and outside their place of work. Authentic leaders build these networks through sharing experiences and being open which creates trust and confidence (George et al., 2007). These relationships take time and energy but leaders taking a few minutes to make connections at a staff meeting, or in the school grounds must be a priority if inclusiveness, respect, collaboration and transparency is to be developed (Crippen, 2012). This attention helps develop followership which has



a significant impact on the effectiveness of the organisation. By understanding and respecting the follower's wants and needs, one gains the trust, loyalty, and commitment of the followers. They will then be empowered to achieve a range of accomplishments (Freeman, Martin, Parmer, Cording & Werhane, 2012).

Creating followership requires skill. Hopkins and Jackson (2003, p 97) believe that "leadership resides in the potential available to be released within an organisation. This may not be immediately obvious, and it is the leader's responsibility to harness and nurture followers." Leaders need to be able to recognise the talent that exists in the school and then create an inclusive, purposeful and optimistic culture that allows others to discover their talents and develop them into strengths and empower them to raise the social and academic capital in the school.

Authentic leaders need to model authentic values and behaviour as this enhances their followers' self-awareness. When the leader and follower meet each other's expectations the foundation for trust is established and creates a culture which Brian Blake describes in an interview with Levy (2005). Blake states that "the challenge is to align the aspirations of individuals to the vision of the organisation and to create a culture where people can realise their full potential, and where that potential can be harnessed to achieve the organisation's vision." This creates an infectious attitude of enthusiasm and confidence and the result is sustainable performance.

### **Chapter Summary**

*Organisational culture is about creating an environment where improvement is an ongoing process. Each school has a unique culture that includes its traditions and values, but is also about what the school is trying to achieve. Schools need to create a culture where people can contribute in different ways to the overall success of the group. A leader must determine how this occurs by establishing the values and the direction that the school will take. They do this by encouraging relationships between people which enhance the organisation. These relationships develop based on trust and openness, and lead to loyalty and commitment to ongoing change. Learning is an important part of this process as people need to understand why change is necessary.*

*Teachers need a deep understanding not only about their own skills, but why they need to further develop.*

*Organisational culture is important in education because of the increasing complexity that schools face. Complexity theory identifies that society is constantly changing in ways that we cannot control. Schools need to develop models that can cope with this new change. Schools need to be more adaptive and responsive to the changes, and engage and empower a wider range of people who can cope with the challenges they face. Leaders need to respond by allowing people and groups to self-organise and emerge, and look for new ways of combating issues. This collaboration must occur in an environment of connectedness which builds the capacity of the organisation.*

*Leadership is important in bringing about these changes, but it is new types of leadership that will be effective in dealing with increased complexity. Instructional and transformational leadership still have their place in schools as the ability to get teachers to focus on and develop teaching and learning is a key role of school leaders. But the accelerating rate of change presents a wider range of challenges. Adaptive leadership encourages leaders to develop processes which focus on problems and modify the behaviour of the group to deal with the problems. It is about empowering staff so that they find solutions to the issues that they face and leaders do this by creating a culture of leadership that is not hierarchical, but values innovation and independent decision making. Trust is crucial in creating this and authentic leadership plays a large part in that. Authentic leaders know themselves well and have a set of values that guide their decision making. They focus on their organisation and the people within it and they build relational trust. Authentic leaders understand people and they spend time connecting with them which benefits the organisation as it reduces uncertainty, and creates energy and commitment. This raises the social and academic capital in the school which creates a more effective culture of continual improvement.*

### 3 CHAPTER THREE: RESEARCH METHODOLOGY

*The overall aim of this research is to provide schools with evidence that helps to improve the conditions that lead to school improvement, by using the context of raising Māori achievement. This chapter outlines the research design that has been used in this study and the justification for the methodology used. It begins with an overview of educational research before narrowing down to the specific aspects of the research. This includes qualitative research methodology, and because school improvement is examined through a lens of raising Māori achievement, the principles of kaupapa Māori research is examined. This is because when examining the educational challenges facing Māori it is essential to look at those practices and understandings through a Māori framework. The collection and analysis of data, choice of participants, and ethical considerations are also identified and explained in this chapter.*

#### 3.1 An overview of educational research

Educational research is a process of discovery about the changing nature of education. Educators are always looking for ways to improve what they do and this means they need to address problems and issues, and search for possible solutions. Creswell (2012) states that research plays a vital role in addressing these issues. “Through research we develop results that help to answer questions, and as we accumulate these results, we gain a deeper understanding of the problems” (p. 4). Gall, Gall and Borg (2007) compare it to the medical profession. “Surgeons, for example, could not perform open-heart surgery if they lacked research-based knowledge about heart functions, anaesthesia, the meaning of symptoms, and the likely risks of particular surgical procedures” (p. 3).

However, Gall et al. (2007) caution that if schools were to lose the knowledge that has been created through educational research they would continue to operate in a similar manner to how they always have. This raises the question of why do educational research. Research suggests improvements for practice. It is a way of developing new ideas and advancing knowledge, and using strategies that have been tried in similar settings. Educational research aims to be persuasive and use evidence

to persuade others about good practice. The research needs to be on-going so practice can be evaluated and refined so that generally stated interventions can be turned into actual interventions (Gall et al., 2007).

Using educational research to change practice in schools is still a relatively new concept. Research has been done in schools and on the people in schools but it has mainly been done by scientific approaches as this provides the “clearest possible ideal of knowledge” (Cohen, Manion and Morrison, 2000, p. 9). However, educational research differs from other types of research in that it draws on different theoretical paradigms from scientific research. It is contextualised. Teaching and learning does not occur in a vacuum and so the context in which it occurs is important.

This concept has evolved slowly in schools because “to understand the connection between research and practice, a good starting point is to consider that schools, colleges, and universities were not built on a scientific knowledge base about teaching, learning, the role of culture and family in student’s development, and other matters” (Gall et al., 2007, pp. 10-11). Therefore, as we research educational initiatives that are designed to improve teaching and learning it is essential that we do not use methods which are deemed mutually exclusive.

### **3.2 Methodology**

Cohen et al. (2000) believe that those who will use research are entitled to expect that it is conducted rigorously, scrupulously and in an ethical manner. In order to meet this standard educational researchers must use the most appropriate methodology for the research. When considering educational research there are different types of research methods possible but the most common are quantitative and qualitative. Cohen et al. (2000) suggest that research is “governed by the notion of ‘fitness for purpose’” (p. 73). Therefore, researchers should choose the methodology and tools which are best suited to their research.

Educational research draws largely from the social sciences in its approach and its research methods and interpretation of results. Qualitative research typically involves studying things as they exist, rather than in an experiment which is applicable to a positivist or scientific approach. Therefore natural settings are preferred. It involves a shift in perspective from the seeking of truth, to offering new insights, acknowledging the involvement of researchers, and the impact of the research process itself on subjects. Qualitative research is useful for educational research because it examines how things work in a particular context. Qualitative research is designed to tell a story or narrative about people's experiences and perspectives in their particular environment.

Bogdan and Biklen (2007) define common features about qualitative research. The first is that it is naturalistic. "Qualitative research has actual settings as the direct source of data and the researcher as the key instrument" (Bogdan & Biklen, 2007, p. 4). By spending time in schools a researcher is able to learn about the culture of the institution and gain a better understanding of the data collected because it is in context. The second feature is that it is descriptive. The data collected takes the form of words to carry the narrative. The information is not reduced to numbers; the researcher obtains information from participants which tells a story about what is happening in the context. Qualitative research is also about creating meaning. "Researchers who use this approach are interested in how different people make sense of their lives" (Bogdan & Biklen, 2007, p. 7). This meaning needs to be created by analysing data inductively. This process begins with open ended questions rather than a hypothesis. The data is then analysed to discover important ideas, themes and interrelationships.

### **3.2.1 Kaupapa Māori methodology**

As this research involves Māori there is a need to be culturally aware and therefore the principles of kaupapa Māori methodology have guided this research. Māori have a belief that all research is culturally bound and politically charged therefore an understanding of cultural context is essential. Historically, research concerning Māori

issues has been conducted by non-Māori researchers and has benefitted the researcher rather than Māori. Researchers have taken the stories of the Māori participant and submerged it within their own context (Bishop & Glynn, 1999). As a result power and control over the research has been guided by the researcher's agenda and interests.

Cram (2001) states that research that is done by non-indigenous people on indigenous people is often researching 'down'. Because they do not understand the culture, their research all too often results in "judgements being made that are based on the cultural standpoint of the researcher rather than the lived reality of the indigenous population" (p. 37). This is what Smith (1999) calls research through imperial eyes. This is an approach that assumes Western ideas are the only ideas that make sense in the world. This style of research is imbued with "an 'attitude' and a 'spirit' which assumes a certain ownership of the entire world" (p. 56).

In recent years Māori have started to circumvent traditional research methods and find alternative and culturally appropriate ways of conducting research. Kaupapa Māori research represents a methodology by which Māori can address the issue of research being done to them instead of with them. Kaupapa Māori research offers a way of Māori gaining and retaining power and control over research issues. Bishop and Glynn (1999) identify a relationship between qualitative research and kaupapa Māori research. They state that qualitative research focusses on the relationships between "individuals' strengths, ideas, aptitudes and ideologies and the cultural context in which they are located" (Bishop & Glynn, 1999, p. 105). Kaupapa Māori research emphasises a focus on style which is personal and subjective, and that the researcher is a key part of the process. They also acknowledge that the power of individuals in the research relationship is important and that the end product of any research project is the "reciprocal interactions between the researcher and the researched" (Bishop & Glynn, 1999, p. 105).

### **3.2.2 Interpretivist approach**

The model of qualitative research used for this study was influenced by an interpretivist approach. Those practising qualitative research have tended to place emphasis and value on the human experience to make sense of their own area of study (Cohen et al., 2000). Snape and Spencer (2003) support this by emphasising the importance of understanding people's lived experiences. The role of individuals and their relationships with others, and their environment, need to be explored in order to reveal the connections which exist between the individuals and the setting or context in which the experiences take place.

Cohen et al. (2000) point out that in order to understand the subjective world of human experience the researcher needs to get inside the participants and understand from within. This process allows the researcher to gain a better understanding of what the world looks like in that particular setting. But in order to do this qualitative researchers need to change their data collection methods; not because they are not as well developed, but because flexibility is valued (Tolich & Davidson, 2003). While positivists see this as a weakness, and that flexibility is a lack of rigour, interpretivists view it as a strength. They argue that meaning cannot be measured in a quantitative way, and that an interpretivist approach strives for depth of understanding.

This study is subjective. It requires the participants to make judgements about their experiences in their school, and then themes emerged from that data. An interpretivist approach has allowed me to identify what works in schools from a human perspective. By investigating how individual's experiences about how successful organisational culture had led to improved achievement for Māori I was able to gain experiences which were real, emotional, and honest. Using an interpretivist approach promoted the collective understanding of these individuals' interpretations of their experiences.

While critics of this approach claim that its validity is flawed and therefore greater risk for misinterpretation; it is the relationship between the individual's experiences that are crucial. The positivist approach encourages the reduction of complex wholes into the particles of which they are composed (Tolich & Davidson, 2003). The interpretivist approach in this study emphasises the bigger picture and that the whole is greater than the sum of its parts.

### **3.3 Data collection**

When collecting data it is important to consider the type and form of data that one wishes to collect. Cohen et al. (2000) again raise the issue of 'fitness for purpose'. If a researcher wishes to gather comparable data, from a range of people, across sites; then a standardised, quantitative method is appropriate. If the researcher wishes to gain a unique and personal insight into how individuals view the world then a qualitative approach would be appropriate (Cohen et al., 2000). A kaupapa Māori approach to research supports this approach as it features principles of accountability and responsibility for the researcher and the participant (Johnston, 2003).

The key concepts within kaupapa Māori methodology are that researchers have a conscious awareness of Māori systems, knowledge, people and processes. The notion of relationships is a core value. The way that Māori interact with each other and the world around them is based on the notion of inter-connectedness and the nurturing of reciprocal relationships. Smith (1999) outlines the cultural practices that researchers must be aware of when working with Māori. There needs to be aroha ki te tangata - respect for people; kanohe kitea - present yourself to people face to face; titiro, whakarongo ... korero - look, listen ... speak; manaaki ki te tangata - share and host people, be generous; kia tupato - be cautious in terms of confidentiality and protection of both researcher and researched; kaua e takahia te mana o te tangata - do not trample on mana (authority) of people; kaua e mahaki - do not flaunt your knowledge.



In general the main purpose of qualitative research is to provide an in-depth description and understanding of the human experience. I wanted to get information from participants about their experience of school improvement, with a view of gaining a holistic insight of organisational leadership. Qualitative researchers generally ask 'why' questions because they are interested in a particular meaning. Qualitative researchers are interested in meaning and interpretation, and so typically they do not deal with hypotheses. The purpose of qualitative research was to generate a description, but more recently it has been accepted that the qualitative researcher adds understanding and interpretation to the description (Lichtman, 2010).

Interviewing is the most common form of data collection in qualitative research (Lichtman, 2010). Gathering qualitative information requires the researcher to treat the data holistically, and therefore interviewing allows the researcher to understand the experience of participants and create meaning from that experience. It is applicable for a kaupapa Māori approach as it offers the opportunity to develop a reciprocal relationship based on mutual trust, openness and engagement (Bishop & Glynn, 1999). Kvale (1996) states that interviewing constructs knowledge because the relationship between the researcher and participant enables an exploration of the issues concerned. Interviewing people allows for dialogue that generates knowledge that is personal and applicable to that person and their context. It also enables the interviewer and the participant to discuss their interpretations of the world, and express how they regard situations from their own point of view (Cohen et al., 2000).

There are a range of interview types that are possible depending on the type of data to be collected. Mutch (2005) uses a metaphor developed by Kvale (1996) to describe qualitative research. "The interpretive (usually qualitative) researcher sets out on a journey, with the story constructed according to the people the researcher interacts with, and the events that happen along the way" (p. 152). There may be a considerable range of interview techniques but the important concept to remember

is that the researcher is attempting to gather useful information about how the participant feels about certain things and the meaning that is created.

The purpose of interviewing is to gain a deeper understanding of the issues being explored. It needs to involve questioning that is probing and responsive to the participant's experience and context (Arthur and Nazroo, 2003). In order to gain the type of information that I required I chose to conduct one-on-one interviews. As a researcher I was aware I did not have an objective view of what was being discussed. I was trying to construct knowledge and interpret what the participant was saying, and that this was occurring through my eyes, my mind and influenced by my point of view (Lichtman, 2010). Some may see this as a disadvantage because the information is filtered through my lens and that I may direct the participant into a perspective that I want to hear. However, I felt it was an advantage. The use of open-ended questions, and an appreciative or experiential style of questioning, meant that I was able to gain an in-depth understanding of what was occurring in their context.

I was influenced by a semi-structured or guided interview style, and also responsive interviewing. This would enable participants to think carefully about their actions and feelings when involved in school change. This style of interviewing permitted flexibility in how the questions were asked and the order in which they were asked, which is supported by Mutch's (2005) definition of a semi-structured interview which is "an interview where a set of guiding questions is used but where the interview is open to changes along the way" (p. 225). Bogdan and Biklen (2007) identify that a key strategy for the qualitative interviewer is to avoid as much as possible questions that are closed. Quality details come from probing questions that require exploration. Therefore, a set of open questions (Appendix A) were developed to guide the interview but the aim was to create a narrative.

The first question was designed to get participants to recall a school change initiative that went well and describe why. It was designed to get participants focussed immediately on a positive experience. This was influenced by the appreciative inquiry

methodology described by Jansen et al. (2011). They quote Reed (2004) who applauds appreciative inquiry as a research tool because it focuses on the positive and focuses on supporting people to tell stories of positive development.

One aspect of interviews is that they rely on sound relationships between the interviewer and the participant. Through professional connections I knew some of the participants but not all, so it was important to adopt a style that allowed for positive relationships. Responsive interviewing recognises the fact that both the interviewer and the participant are people who have feelings and interests. By developing this style the interviewer is able to generate a depth of understanding and an approach that is flexible (Rubin & Rubin, 2005).

Bogdan and Biklen (2007) identify that not all people are equally articulate or perceptive, but it is important that the interviewer does not give up too quickly. In the twelve interviews that I conducted there was a range of data gathered. At the time, when viewed individually, the data did not reveal what I was expecting, but as Bogdan and Biklen (2007) point out the information gathered in qualitative interviews is “cumulative, each interview building on and connecting to the other. It is what you learn from the total study that counts” (p. 105).

The element of respect is especially important when working with Māori. Jahnke and Taiapa (2003) argue that Māori have not been well served by non-Māori researchers. My awareness of the needs of Māori in education was essential to develop this respect as it is important that non-Māori researchers are closely involved with the issues facing Māori. Through being respectful I aimed to empower the participants. I tried to do this by introducing myself in Māori and inviting the participants to choose where we met. In most cases they chose their classroom or office but one Māori parent chose to meet in the school whare. The meetings were always *kanohi te kanohi* or face to face and I tried to make it as collaborative as possible. Jahnke and Taiapa (2003) point out that it is not always the researcher who is doing the empowering. I felt that a reciprocal relationship developed between myself as the

researcher and the participants where I found it empowering to learn from the participant.

### **3.4 Data analysis**

Each interview was recorded (with the permission of the participants) using an application called QuickVoice which was installed on my iPad. I transcribed five of the interviews and employed a contractor to transcribe the remaining seven interviews. The transcriber completed a Transcriber Confidentiality Form (Appendix B) and returned it. The transcriber was unfamiliar with some of the Te Reo Māori that was used and identified those to me. I then corrected those words. The transcriptions only included people's words; they did not indicate pauses, or other vocalisations such as 'ums' and 'ahs'. I felt that these were not necessary as I wanted the transcriptions to be a record of data as opposed to a social encounter (Cohen et al., 2000). During the interviews I kept notes about people's mannerisms and emotions which supported the transcriptions.

Analysing qualitative data is a daunting exercise so the main aim of analysis is to reduce it into a manageable amount. Lichtman (2010) argues that while data analysis is about process and interpretation, there is no one right way. She identifies that the options are to collect the data and analyse it simultaneously. The advantage of which is that the analysis may lead to further questions which might be asked in subsequent interviews. The challenge of analysing qualitative data is that there is no agreed-upon way of analysing it. Quantitative data is numerical, objective and scientific, and in many cases managing the data is relatively straight forward. The central task of qualitative data analysis is data reduction, and this can be achieved in many ways. Spencer, Ritchie and O'Connor (2003) state that it involves paring down statements to their core meaning, a précis of content and a collective analytical categorisation which gathers together data under common themes. Mutch (2005) argues that when using a thematic approach it is important to "approach the text with an open mind and try to have it speak for itself" (p. 130).

Once I had collected the data I used a thematic approach to analysing the data. Through coding the data I was able to identify major themes that emerged from the data. The form that I used was influenced by grounded theory as described by Gall et al. (2007) that researchers derive their themes directly from the data rather than from theories developed by other researchers. They state that the “categories are ‘grounded’ in the particular set of data that you collect” (p. 467). The benefits of grounded theory in educational research is that it frequently examines processes that are occurring in the social world and the interactions of people (Creswell, 2012). Through this process I was able to isolate the actions and interactions between people and groups that lead to successful school change.

The process of data collection, data analysis and the themes which emerged from the data are all linked and an important part of the process. Cohen et al. (2000) suggests that theory is “emergent and must arise from particular situations; it should be ‘grounded’ on data generated by the research act” (p. 23). In order to generate theory from the research in which it was grounded I had to suspend any ideas or understandings that I had. I needed to be receptive to emerging ideas and recognise new themes as I analysed the data, and acknowledge that I had prior knowledge. As a researcher I needed to let the data guide my thoughts rather than my own ideas based on literature.

The thematic analysis process I used was based on a method identified by Mutch (2005, p. 131). The first step was to browse through the data with an open mind. It was useful to do this more than once so that I could become familiar with the data. By immersing myself in the data I was able to get a sense of the narrative as a whole before I broke it down into parts. I then read the interviews more closely and began to highlight key words, phrases or ideas that stood out.

Coding of the data is defined by Creswell (2012) as a process of segmenting and labelling data to form broad themes. Tolich and Davidson (2003) identify that coding performs four distinct functions. It throws up interesting data that lies outside an

established research theme; signals that more data is needed; and flags that a piece of data is worthy of storing within a theme. The function that I chose to focus on was that coding “identifies interesting data representing a research theme” (p. 169). I searched through the data and highlighted words or phrases that were related to topics and patterns that were appearing in other interviews. This was a process of sorting data so that it was physically separated from other data (Bogdan & Biklen, 2007). After coding all of my interviews I had 234 codes.

The final step was to group these codes and look for themes that were emerging. A theme develops when the codes have similarities and there is a link between them. For example, I had a number of participants talk about accountability, or communication. These codes or ideas are supporting evidence for the importance of that theme. Initially I had 16 themes that emerged from the data. Creswell (2012) advises that it is better to have a smaller number of themes so that the researcher can provide detailed information about a few themes rather than general information about many themes. Therefore, I began to search for links and relationships between the themes that had emerged so that I had a more succinct, in-depth analysis with which to begin developing findings and recommendations.

When analysing data it is important to not just look at the research but also the person, and understand the context. This is particularly important with kaupapa Māori methodology as it is not concerned so much with the tools of analysis, but rather the interpretation of data. Bishop and Glynn (1999) point out that the development of themes can come from the researcher’s point of view alone and that they can select particular data to construct theories. Therefore, researchers need to be accountable to those who are researched, which means that researchers need to disseminate their research in a way that reflects the reciprocal relationship that has developed (Johnston, 2003). After I finished the analysis I went back to two of the Māori participants and asked them to review the themes that I had identified. This on-going dialogue helped me co-construct meaning. It also meant that I avoided the concern raised by Johnston (2003) that the researcher is an “all knowing, all seeing

expert, and her or his subjects as unknowing and naïve” (p. 105). This process helps develop outcomes that are useful for Māori, and not just for teachers and researchers.

### 3.5 Participants and settings

A purposive sample was chosen for this research. Purposive sampling is a sampling method where researchers handpick the participants based on the suitability of their characteristics for the research (Cohen et al., 2000). They argue that purposive sampling is particularly suitable for situations that require the researcher to access people who have the in-depth knowledge and other attributes required for the research. The participants were chosen based on my knowledge of the local schools and the purpose of the study. The schools were selected because of their involvement in a Ministry of Education initiative designed to raise Māori achievement. Whero High School, Kowhai High School and Kikorangi High School (names changed) were approached to participate in the research. At each school one on one sessions were conducted with a range of staff (See Figure 2). After attending a conference I was impressed by what Kakariki High School was doing so approached them to be part of the research also. The figure below show the range of participants.

Figure 2: Participants

School	Participants	Ethnicity
Whero High School	Principal	
	Deputy Principal	
Kowhai High School	Principal	
	Deputy Principal 1	Māori
	Deputy Principal 2	
	Head of Department	
Kikorangi High School	Deputy Principal	
	Assistant Teacher 1	Māori
	Assistant Teacher 2	Māori
	Parent	Māori
Kakariki High School	Principal	Māori
	Deputy Principal	

### 3.6 Validity

Validity and trustworthiness of data are extremely important when presenting research. The heart of much controversy about qualitative data is that there are doubts about the nature of analysis. Analysis of quantitative data follows formulas and rules, whereas qualitative analysis depends on the insights and interpretation of the researcher (Patton, 2001). Creswell (2012) identifies that qualitative research contains an element of bias and interpretation in its analysis, and that while the researcher will be self-reflective, their personal history will shape the interpretation of the data.

When people read about research they want to know whether the data collection and analysis was robust, and whether they can trust the findings that emerge. Tolich and Davidson (2003) state that validity “refers to the extent to which a question or a variable accurately reflects the concept the researcher is actually looking for” (p. 31). I collected data by interviewing participants so the first part of the process was to ensure that the questions were good enough to elicit a rich description from the participants. In order to make the process more rigorous, interview questions were discussed with my supervisor to ensure that the data collected would be reliable and useful.

I also attempted to triangulate the data. Lichtman (2010) defines triangulation as the idea that multiple credible sources bring credibility to an investigation. To attempt triangulation I used different schools, and then within those schools I interviewed a range of participants separately. The participants also varied within the schools. There were principals, deputy principals, a head of department, assistant teachers and one parent. Five of the 12 participants identified as Māori.

Another step in creating valid and robust research is transparency. Yin (2011) identifies that the researcher must describe and document procedures so that other people can review and try to understand them”. In order to do this I used member



checking which Creswell (2012) defines as the researcher asking one or more participants to check the accuracy of the account. I sent back the interview transcripts to the participants and asked them to identify any issues they may have. The purpose of this was to learn a great deal about the accuracy, completeness and validity of the research (Patton, 2001). But it also creates transparency by creating dialogue and a co-construction of what the data means.

### **3.7 Ethical considerations**

Research ethics are the moral principles which guide the ethical process. Ethics are not just what is written but what is also unwritten or assumed. Researchers are in a position of power because “they enter the lives of, or gather personal information from their participants” (Mutch, 2005, p. 76). In order to protect the participants a level of ethical conduct has to be developed. This code of conduct is centred on a set of principles about what determines ethical conduct. Tolich and Davidson (1999) state that there are many such codes but they can be reduced to four key principles for the purpose of this research proposal:

Voluntary participation – people are not coerced into participating.

Informed consent – participants must be fully informed about the research process and give their consent to participate.

Avoid deceit – participants will not be deliberately deceived and researchers will be open and honest.

Confidentiality and anonymity – identifying information will not be made available to anyone not directly involved in the study and all efforts will be made to keep identities private.

These principles are the core values of research on people and they allow research to be done in an ethical manner. Ethical dilemmas will present themselves throughout the research. Cohen et al. (2000, p. 49) state that “ethical issues may stem from the kinds of problems investigated by social scientists and the methods they use to obtain valid and reliable data. In theory, at least, this means that each stage of the

research sequence may be a source of ethical problems.” This is especially true of educational research because it is based on people and relationships.

Participation in the interview was entirely voluntary and the participants had the right to withdraw at any stage. All people who take part in research need to give their informed consent. Tolich and Davidson (1999) define this as “an exchange of information, with the researcher communicating what the research is about and the informants consenting in advance to participate on a voluntary basis” (p. 72).

Participants were given an information letter (Appendix C) and a consent form (Appendix D) which they had to sign and return. The board of trustees were also given an information letter (Appendix E) and a consent form (Appendix F).

Information collected from the interview will remain confidential. The intention of research is that it will be used by others and therefore it is important that the researcher presents data and findings in a way that does not allow the individuals or institutions to be recognized. Researchers know who they are interviewing so anonymity is not possible, but they can maintain confidentiality by not revealing the subject. Once the interview was transcribed a copy of the transcript was given to the participant for them to check. At that point they had the choice to withdraw or remove any of their answers.

An understanding of cultural context is an important ethical principle when working with Māori. The notion of relationships is a core value. The way that Māori interact with each other and the world around them is based on the notion of inter-connectedness and the nurturing of reciprocal relationships.

There are two key ethical considerations when conducting research with Māori participants. The first is a concept of whanaungatanga which refers to the building and maintaining of relationships in the Māori context, is one which we must keep in mind at all times. While a researcher may have good intentions of maintaining the

mana of the participants, there are a lot of cultural nuances that come into play when interacting with Māori that need to be understood.

The second concept of manaakitanga refers to sharing, hosting and being generous. Smith & Cram (2001) describe it as a value that underpins a collaborative approach to research, one that enables knowledge to flow both ways and that acknowledges the researcher as a learner and not just a data gatherer or observer. This was done by engaging a Māori supervisor who was able to review the research; involving participants who were Māori; and asking Māori participants to check the transcripts to make sure that they were accurate. This process of member checking also allowed me to ask further questions to add depth to my understanding.

### **Chapter Summary**

*The research methodology is a thorough process. It took a large amount of time and the development of a framework for the research made the process more effective. It took shape over a period of time and the benefits of qualitative research can be seen with the findings that emerged. The principles of Kaupapa Māori methodology deepened the researcher's understanding of what is required when working with Māori and whānau. The knowledge of the participants continually added to the experience. These principles provided an opportunity to engage in an interpretivist approach which added depth to the understanding of the participants' experience. Visiting the schools, meeting students at the gate and teachers in the school gave a better understanding of that particular setting. The narrative of the participants was rich. Interviewing allowed for an understanding of the participants' story, and further questioning added to the experience. The analysis of data showed the richness of the narrative. There was a range of themes identified from the interviews and through member checking these were confirmed. The member checking also led to co-construction of the findings and their meaning.*

## 4 CHAPTER FOUR: FINDINGS

*The findings from the interviews with the participants are presented in this chapter. The interviews were analysed for themes that emerged within and across the participants' responses. Nine themes emerged in the process and each of these are expanded on in this chapter. It is important to note that these themes do not exist in isolation, rather they co-exist and inter-connect.*

- The themes are:
- Knowing and working with the community / Hononga
- The importance of understanding what works for Māori / He Tikanga
- Managing change is crucial / Rereketanga
- Communication needs to create clarity / Whakamaratanga
- Building relationships is important on many levels / Whanaungatanga
- The benefits of professional learning / Akoranga
- Using data to evaluate progress / Tataritanga
- Schools must build sustainability / Pupuritia
- Effective leadership is the key / Rangatiratanga

### 4.1 Knowing and working with the community / Hononga

A number of participants spoke about the importance of knowing about the community in which they were working. Communities are diverse such as one community described by a principal:

*It's the home to local gangs such as the Mongrel Mob and I had regular meetings with mob leaders, they were parents and they were community, in our community. I had regular meetings with members of different ethnic groups such as Samoan, churches, the Cook Island community, the Mormon community, some of the local rugby communities, so it's quite a spread but it was a privileged position.*

One principal described how working with the community and building up relationships required particular skills to mix with the diverse range of people, but it also required understanding in order to build up relationships. The person visiting

homes had to establish a relationship and it was important not to make judgements about the people's homes. They had to go into homes and:

*really talk to parents, saying I'm here to make a difference to your child and what is it that I can do or we can do to support and it's about having those sorts of conversations. Not making judgments about a person's current situation, because we were going into homes that were, some of these guys who are mob members, some of these people have fairly chequered backgrounds, some of these people don't have very much at all, so we're not making these sort of pre-judgments. It's about establishing such a relationship that the parents and family feel very very comfortable about discussion, discussing their particular issues with someone else.*

Committing time to get to know the community had a number of benefits. It established good relationships with the community and enabled schools to create an understanding about school operations and school needs, and the students had a better understanding about the support process in the school.

This required schools to be honest with their community, particularly when it comes to Māori achievement. One deputy principal outlined how he stood up in front of the parents and showed the achievement data of Māori in their school. He identified how it felt like "baring his soul" and it was very humbling. But the key factor is they were trying to make a difference to students and their families. For many families student success is very unfamiliar. One principal spoke about the difference a school improvement initiative had in his school:

*We were making a huge difference to young people and not only making a difference to them but making a difference to their families; and I still keep in contact with some of those families today and some of the participants in the project are students who have gone on to university and they are first time members of their family to go on to university. To me that's really rewarding and a positive outcome for families and whānau.*

This sense of understanding about the community helps to engage families in learning. One principal described how involving the families gave them a much greater sense of what their child was capable of:

*I think an outcome was a change in parental expectation of their child, much more understanding that their child has actually got the ability to achieve in an educational environment. It gave hope to some parents. Some parents had no idea that their child was capable of going to university for example, and their expectations were quite*

*different. Their expectations were really around not really getting too far out of the area and living in that environment; but I think it gave a lot of parents a lot of hope. I think we changed the direction of some parents in terms of that and it certainly changed the values of some of the students that were part of the identified project team.*

Setting high standards by indicating what the possible outcomes are, and defining success changed parental expectations. Initially parents were suspicious and defensive when contacted by their child's teacher; but once they understood the reasons why they became more supportive. Their families were part of the process, instead of having very little say, and engaging with the parents to focus on learning led to a change for one school on how they taught their Māori students:

*I tried to work with parents. I tried to do it in a much more consultative way, and said what do you want from Kowhai High School as far as your son/daughter goes, and collected that information and said, OK, here's our problem. This is what you want, this is where we're at, this is what we can provide, is that what you want.*

## **4.2 The importance of understanding what works for Māori / He tikanga**

Responses from a number of participants identified that working with Māori requires an understanding of what works for Māori. A principal identified that a course on cultural responsiveness gave her a different lens through which to view things and a much better understanding of who she was as a white middle-class leader of a school. This sense of self identity appears crucial when working with Māori. A parent identified that teachers need to respect and understand things Māori because it helps raise Māori achievement. He said "when teachers use Te Reo, and are aware of the needs of Māori, it raises the mana of Māori. This positivity rubs off on students." A teacher supports this by stating that when you focus on things Māori and understand Māori culture that it makes students proud to be Māori.

Schools need to look at ways of engaging Māori and whānau in more appropriate ways. A Māori deputy principal identified that Māori had a range of viewpoints about Māori and non-Māori, but having a connection is important. A principal was described as "ngakau Māori, which is the heart of a Māori. You know, she's not Māori

ethnically or anything, but spiritually she's Māori." A number of the leaders believed that it is possible for Pakeha to lead Māori initiatives but there needs to be an understanding of how that is done.

Leaders who had an understanding of Māori and their whānau made a difference in challenging situations. One deputy principal recalled how parents were cautious about an initiative to raise Māori achievement but through his own personality and commitment he was able to help whānau understand the benefits of it:

*I think me personally, I could probably, I just put my personality out there. I was really encouraging. I asked a lot, I committed, basically promised them that I would look after their child. It was that guardianship, I took guardianship over of the whole thing. I was concerned that most of these parents weren't going to buy in to the whānau situation. We were increasingly struggling to get a class number that would say we will commit to the whānau. Because they were worried about the behaviour stuff. Some of them were worried about the Māori language and the tikanga side of it, but when we worked with them they came to see it as a bonus. They came to see it as, oh wow, you're going to give us that, but you're also, as an aside, as a bonus, you going to do that, that and that.*

A parent identified how it is important to link with the iwi and whānau but in ways that are appropriate to them. The people linking with the iwi and whānau had to be carefully chosen and be the sort of people who had a relationship with the whānau or the ability to build one quickly as described by a principal:

*Well our person was well known in terms of speaking on the marae and also he had family connections, so lots of people knew him, not necessarily who he was but who his family was in terms of family name. So we used to have invitation type meetings to the college and a lot of these meetings were based around food, for example, we used to have many hāngi, also different sorts of community events and bring the whānau in mainly under the performing arts or sporting activities.*

A parent participant explained how the school had done things like change the time of whānau hui to after work hours rather than during the school day. Also they began to look at Māori protocol and when they had whānau hui they understood that whānau were manuhiri so have started welcoming them with kai. A principal supports this by stating that this is developing an understanding of manaakitanga, which is genuine care. This process leads to the development of mana, which is not

something that someone gains, but it is bestowed on them by others because of their actions. A principal describes it as:

*Mana in my view is about a whole range of different things, mana is about knowledge it's about humility, it's about service to others and mana is about someone or people giving that sort of respect and responsibility to someone else.*

### **4.3 Managing change is crucial / Rereketanga**

The participants believed that to introduce an initiative and make it successful, a clear process of change management needs to take place. Teachers identified that change makes people uncomfortable and that some people are always going to be resistant to change for one reason or another. However, the continual change in schools was putting pressure on an already “hugely stressful and demanding job”. One teacher felt that:

*Every time you turn around there's something new that you are being asked to do and often you feel like you haven't been able to tease out the problems and refine what you've been working on currently, before you're being asked to do something new.*

Another teacher raised the issue of change creating complacency and that some teachers do not always focus on the initiative as carefully as they should:

*You know there is so much for everyone to focus on. I think some people are getting quite nonchalant, like it's too hard, I will focus on what I need to do on a day to day basis, and until we get pulled up again, we are not going to do much about it.*

Participants argued that change in schools needs to be about quality rather than quantity. There needs to be someone leading it who has the skills required to lead change and get others involved so there is a greater sense of community. One principal described the person as having “credibility with staff and someone who understands change. They need to know how to move staff and have the desire and ability to engage with staff who resist.”

Engaging staff is an essential part of managing change. One principal identified how a school improvement initiative did not go well because not enough staff were engaged and that was a weakness. With a recent initiative to improve Māori



achievement this principal was far more aware of the need to “develop processes and policies around improved outcomes for Māori students being something that is part of what we will do, not something that is different.” This helps engage people because it has greater meaning. It is not something they have to do but is part of something they always do.

Three principals identified how it was important for them to support the change but one identified how when he became principal he was not always certain of how to do that:

*I really didn't know too much about what change management looked like; what you are is that you're an experienced DP and you are used to dealing with certain issues around student behaviour, now you have to think a lot more about how you own change.*

Over time this principal realised it was about creating structure to achieve the sorts of things they want. The first step in this process is creating a safe environment for change. Schools need to be honest and be very “clear and explicit”, and that they must be clear in terms of what the school is trying to achieve and explicit about what this looks like:

*I've learned about forming really good structure, forming really good policies and procedures because, although it takes a lot of work to write it, that's about creating a structure and what I'm really talking about is how do we create a structure to achieve the sorts of things we achieve.*

For that school it was important for them to have alignment and so the school's change management system was built around particular criteria. They talked about having moral purpose, coherence about everything they did, and forming teams to bring about the change they needed as a school.

#### **4.4 Communication needs to create clarity / Whakamaratanga**

Communication is important because it creates clarity. In organisations people make assumptions about ideas and events they are unsure of. If the purpose and outcomes of particular ideas and events are well communicated then there is less uncertainty.

One participant described how clear communication clarified and crystallised her thinking about working with Māori:

*It keeps it at the forefront of your mind all the time and it's about changing any kind of deficit model to thinking around specific ethnicities or groups, I guess, socio economic groups. It's part of that belief that what you are doing is not just for the kids who cope well or who are able or engaged, but it's for everybody. Your focus should be for all students and you just have to work your damndest to try and tailor your programmes, be flexible enough in your approaches, and be flexible enough to benefit all students.*

In schools there are different forms of communication; all of them valuable as they create different lines of communication and help with gaining consensus. One school that was going through considerable change saw it useful to involve people in consultation. This was done by reviewing an idea and taking that feedback to heads of departments for discussion. That meeting was not about decision making but it was about gaining some consensus. The principal saw it as a manageable way of consulting the staff:

*I've opened it up, I've reviewed. Rather than having a staff meeting where a few voices are heard, I did it on paper, so everyone had the opportunity to respond. I've then taken that to HOD's and we've come up with, initially, a range of possibilities of where we might take tutor groups next year. So we've got reasonable consensus from that group and then they go back to their departments and discuss it.*

While there is a need to consult widely with staff and keep them informed, not all people want to know everything. A school going through school-wide change chose to have a staff meeting to discuss "how they were going to communicate". The senior leadership understood people's different views on how much they wanted to be informed so they discussed ways of keeping people informed.

Communication is not just about speaking. Participants spoke about the importance of listening. One principal spoke about listening as a professional - this meant not making judgements about that person or their ideas but listening to people for professional understanding. This principal found that their "ability to really listen to people and to ask questions where I'm trying to understand what assumptions they are making and what their theories actually are; and their thinking theories versus

their theory in practice.” Another deputy principal spoke about active listening and that this helps build relationships with others:

*I think I win people by being an active listener. A lot of leaders don't listen so they're not very good leaders in that respect. If I invite people in here or if I'm invited to a conversation, then I give the other person involved in that relationship the dignity of my complete attention.*

#### **4.5 Building relationships is important on many levels / Whanaungatanga**

The ability to develop and sustain relationships with both staff and students was valued by the participants. One teacher identified that it was essential to create relationships with Māori students if you wanted to raise achievement.

*That to me is the nuts and bolts of any teaching. If you don't have a relationship with your student, they are not going to learn anything. I don't need it to be a cuddly relationship; it's a respectful relationship, a learning relationship and if you don't establish that, particularly with Māori students, then you probably aren't going to do much with their achievement.*

A deputy principal described the success he had with raising Māori achievement in Maths was not because of the content or the ability to teach Maths, but rather “the relationship that we had in our learning that we were going through at the time.”

A principal described how the Home-School liaison person for their school was able to build relationships with families by getting into the homes of the community. He was not a teacher but still possessed the ability to get alongside a wide range of people and build relationships with them. This also had a reciprocal relationship as the school was able to learn about the families and community. A principal describes how this happened:

*I learned a lot from the families. I learned about their sensitivity and their needs and I also learned that they were a very determined group of people. I learned that they will absolutely and totally support the school on certain issues and I learned about their manaakitanga and their care. I used to have Samoan families drop me off these huge pots of food and the Cook Island people used to drop off fish, the Māori community, one of my parents called up from his boat and he was still wet from diving in the sea, and said this sack of mussels is for you, just like that, you know. That was about their appreciation; they were really appreciative of the work that you do as an educator for their children.*

The importance of building relationships with adults was supported by a deputy principal who felt that relationships have been crucial in people accepting him as a leader and are prepared to work with him and for him. He sensed that people value him but also others recognise that he values them. The professional relationship that he had worked on with all of the teachers in the school was a very important part of his leadership role.

The ability to build relationships is essential and usually this involves trust. People leading change in schools were valued by others because they had built up relational trust with their colleagues. One principal defined this as the ability to speak freely, have rigorous debate and not be defensive. This involves having one on one conversations and getting to understand where people are coming from. This requires people having conversations where they are “curious about how other people operate and what they really think and why.” Listening intently shows sensitivity to people’s needs and that level of authenticity leads to trust and relationships developing.

#### **4.6 The benefits of professional learning / Akoranga**

Schools are benefitting from professional learning in a variety of ways. A review of the participants showed that there was school wide professional learning and development as well as individuals engaging in their own professional learning. One teacher was attending courses run on raising Māori achievement. She found listening to what others were doing and getting feedback on her teaching helped how she was working with Māori. This learning made her determined to make a difference to her colleagues’ learning by pushing them outside of their comfort zone and increasing their knowledge.

One school was intentional about using New Zealand based research, particularly Te Kotahitanga:

*We'd done a huge amount of professional development, looking at the pedagogical sort of change that needed to happen to engage Māori kids, including cultural contexts as well as co-construction, feedback, feed forward. We eventually would come up with this model of what works at our school, which after a number of years, and when you look at it, it is Hattie, Alton Lee, Bishop, basically that New Zealand based research which people are now recognising actually works.*

The deputy principal at that school spoke about the value of the school wide professional learning to raise Māori achievement. Teachers understood the value and importance of it. The crucial element was that it raised people's awareness of their own teaching and they became more reflective. Teachers used an effective teaching profile as a model and they measured themselves against that profile and identified areas they could work on. It was powerful because while it was school wide, teachers had ownership of their professional learning and they could direct it. The deputy principal identified that "people actually had their choice as a result of establishing where they might need the most support or help and I think that was effective because people could see their ownership of it."

The benefit of this style of professional learning was that professional learning groups emerged. The school used staff strengths to lead groups where different types of professional learning occurred. The benefits of these professional learning groups were that it was self-directed so people could choose to be in a community they felt fitted and met their professional needs. They were also cross-curricular so people were "exposed to different learning areas" and they could "see things through different peoples' lenses." Strong relationships developed and within the group there was openness. People were not judged and they did not feel threatened. The sharing of good practice led to an environment where:

*People felt affirmed, and they got positive feedback. They could see that making those small changes to their teaching actually made a difference. They could see an actual outcome and some success and that it improved things. So it was actually a reward that it made a difference. You know that you've done something that is wow, it's good. It worked so there was that success and it built on that success and people became much more willing to try stuff, different strategies.*

One principal identified how it was important for the leaders of the school to model professional learning. As a team they were conscious that they model the sorts of behaviours that they expect from their teachers, so they attended all the teacher learning sessions and participated. This same principal spoke about the importance of self-reflection. Each week he would reflect on his performance:

*I go over pretty much everything that I've done during the week and say, well, I should have done that differently or I like the way I did that, I'll do that next time, and I like the feedback from that. I've done that, I've religiously done that as part of my professional and personal practices.*

The benefits of self-reflection are that it builds up experience and has allowed this principal to evaluate not only his performance, but also the school's performance. This type of qualitative information helps make informed judgements.

#### **4.7 Using data to evaluate progress / Tataritanga**

Participants identified that using data is helpful to identify an issue but also to set goals which can be used for accountability and to measure and evaluate progress. Four deputy principals used data to identify the need to show improvement. One school identified that "in some key areas, our Māori learners are not achieving at the rates of other ethnic groups in the community, mathematics particularly, and we wanted to close some of those gaps". Another school used it to outline with the community to try and engage them in the need to change:

*We put some data in front of parents and it was Māori student achievement data, and that data to be honest was pretty damning. It told us that in 2005, the end of 2005, over 50% of the students who finished school that year, Māori students that is, left with no academic achievement whatsoever. So we took our achievement data and we decided, right, what are we going to do about that.*

Once schools start using data the next step is to use it to measure progress. One school shared data and asked teachers to set goals based on improving the data. That data was then later used to measure progress and celebrate success. This required schools to establish "bottom lines of what they expect from staff right at the beginning of the year". Schools needed to work hard on making teachers accountable. There were expectations on staff to reflect on their progress and report

back but one school identified that often these were not followed up. Another school described that their accountability and evaluation was made easier by the alignment they created in their school. The deputy principal identified:

*As part of the appraisal process, teachers have to set one goal which is also their annual professional learning goal, which they report as part of their appraisal process to their team leaders or to people like me. And by putting a Māori student achievement lens over it means that the whole school, the entire teaching staff, is working in some fundamental way on that aspect of Māori student achievement.*

The principal supports this by taking accountability for that progress and reporting to the board of trustees. This creates alignment as every level of the school has some involvement.

#### **4.8 Schools must build sustainability / Pupuritia**

All schools identified that there was a lot going on in schools and the big question was how to sustain it. One teacher identified that one of the issues with sustaining initiatives was that there was no structure to the programme which is why it dissolved the next year. Other schools were attempting to address this issue by developing systems which allowed good practice to continue. One principal spoke about being intentional about developing systems for whole school progress:

*Well I've been quite intentional about building the whole school plus the outside stuff that comes in, to a professional learning community rather than, I know people talk about PLC's within schools, you know, and a department can run with that and your professional development groups can run with that, but I actually like that idea that the whole school is a professional learning community.*

A teacher from that school supported that process about the big picture but emphasised the consistency of it. They found that “everything worked, all the systems and planning, were focussed on that big picture and it was making all aspects of it fit and everything, everybody, all the systems were consistent, and it worked.”

This is not always the case however. One school, who found a Ministry of Education initiative difficult to get going, identified that it was all very disjointed. Middle

managers did training but there was a lack of follow up or reflection, and people were floundering about what to do next. The project lacked ownership from heads of departments who were supposed to be driving it because they lacked direction from the senior leadership team.

Schools also emphasised that it is not just about getting the structures right but it is building it into the values of the school. One school was developing processes and policies around improved outcomes for Māori but it was not just an “add on”. Raising Māori achievement was built into everything the school did and they were continually putting in front of their teaching staff the notion that they have to address Treaty of Waitangi principles and the needs of Māori students. One school had a holistic organic view of He Kakano. It was not an initiative they did only if something dropped off. This school did not buy into that idea, and had a holistic organic view of their school and how it operates and so He Kakano became “part of the organic process of the way we interact with our whānau and our Māori kids in this school.”

Building in the values is important but one deputy principal identified that sustainability also comes from continuing to work on good practice and embedding those practices. But everyone needs to know what the school is trying to achieve. This is important when inducting staff. They need to know the culture and processes of the school so that they can buy in to what the school is trying to achieve. Schools generally do this well at the beginning of the year but not so well during the school year and that can have an effect as described by one deputy principal:

*The one thing that we would do differently now that we didn't do was sit them down when they arrived, because you're in the mode, you're an operandus, you are in operations mode at that stage and you're going for it. We didn't think about the impact that these people could have if they didn't buy-in to the culture that we had established, and that was a significant factor.*

This can be overcome if sustainability is about refreshment and understanding the cycle of continually searching for ways to improve and continually getting feedback. One school developed a system of communication and gathering information and feedback so that they were able to ensure that the cycle of improvement is



maintained. They were also conscious of generating leadership because there is a constant movement of staff.

*Your experts leave and go elsewhere and therefore you have got gaps. So you're constantly trying to plug things and to refresh and regenerate but I think as leaders, our prime responsibility is to provide leadership opportunity to regenerate existing forms of leadership to regenerate programmes, and to ensure that the operational ethos of the organisation is sound.*

#### **4.9 Effective leadership is the key / Rangatiratanga**

Leadership is the one area that overarches all of the other previous findings. All the participants revealed the importance of leadership in a variety of ways. One teacher stated that part of the importance of leadership was the ability to shift people's ideas. Leaders had to be motivating and inspiring but they had to maintain the focus by communicating clearly what the expectations of the school were. A principal describes this as a deliberate action that is designed to create a safe environment for change to occur. Staff needed to understand the purpose and values of the school, and when a new initiative is introduced its relationship to the school values needs to be clearly outlined. One school outlined how they were strategically aligning everything they did:

*So every single staff member in this school has a sense, in terms of the schools landscape, about their place in this big machine called Kakariki High School, so every one of them should be able to answer a question about what their key purpose and role is in relation to the school's mission, the school's motto and the board of trustees strategic goals. Those goals filter down from board to principal to DP's to team leaders to teachers in classes and teaching assistants and teacher aides.*

But to ensure that it is filtering down principals had to know "what's really going on". One principal spoke about how he liked to test the waters by working with others in the school and gaining a different perspective:

*I think that professionally a principal operates at the strategic level and what I deliberately do is that I come down sometimes. I don't do it all the time, so this technology review, it's the first one I've done in two years, so I don't come down all the time. I come down sometimes. I think what it does for staff is it's about role modelling, and it's about telling them that I'm prepared to do what they are doing.*

This meant that the school leaders were not removed and remote, and when the principal talked about the core business, the achievement of students, the staff know that the principal had a good understanding of what was happening on the 'shop floor'.

This "walking the talk" helps develop a sense of authenticity which is important for leaders because it helps build relationships. By not having a large ego, by being honest and by recognising that all staff bring different things to the table, a leader can develop trust and gain credibility. At a school where they are required to write inquiry research reflections the deputy principal completed his ahead of schedule and presented it to staff. This demonstration of leadership through action has been effective in that school. It has raised the level of professional trust and transparency in the school, and the authenticity of the leadership is crucial in its successful drive towards continual self-improvement.

Distributed leadership was identified as being important to sustain improvements in school. A principal emphasised that wisdom does not lie within the senior leadership team and that it lies with the staff and students. It is okay for one small group to make a decision and get things going but if you "ignore other people's ideas and enthusiasm; if you don't listen to others and you don't get others involved, then you lose the enthusiasm."

Seeing and listening to the ideas of others is good because the senior leadership team then have access to the wisdom of a wide variety of staff who see things the senior leadership team might not. It is also a good way to get buy-in from staff as they are valued and part of the process. A principal described how once that process begins people feel compelled to be involved and they can feel much more connected to the school.

This level of transparency is important to spread the leadership within the school. A school saw the first step in distributing the leadership was to take away any sense of

fear and develop an ethos of transparency and professional honesty. The school has been conscious of not just giving jobs to people, but has empowered them by asking them to contribute and build the capacity of the school. They actively found mechanisms to allow people to flourish so that the senior leadership team could show they have confidence in middle leaders but also young emerging teachers:

*We've got a year 2 classics history teacher who is going to take over the social sciences learning team in an acting capacity for next year in the absence of the team leader who is on study leader. We've got sufficient confidence in her to do that as a 3<sup>rd</sup> year teacher but we've built lots of stuff around her and given her small tasks and graduated tasks to prove herself before we made that decision.*

### **Chapter Summary**

*The nine themes identified in the findings are a range of strategies for improving Māori achievement. They vary in that some involve working with others outside of the school; while others are about working within the school. But they are all inter-connected. The skills required to engage whānau and the community are an important part of organisational culture. To know and work with your community means leaders must understand the importance of what works for Māori, and create an open understanding about what both parties want from education. Managing change effectively requires leaders to communicate clearly and build relationships. Communication is an important part of this process as it opens pathways for dialogue and deeper understanding about improving Māori achievement. When leaders communicate well it helps to build relationships. This develops trust which is crucial in bringing about change. Professional learning, when closely aligned to improving the school and the people within it, is powerful. It allows people to upskill but it also encourages them to reflect on their own performance and look at ways of improving it. Data is useful for this process as it helps evaluate performance. The inter-connectedness of these themes highlights the importance of leadership. Effective leadership is crucial but it is not simply about one leader. Schools have to spread leadership to help build sustainability but also to better face the challenges of culture change.*

## 5 CHAPTER FIVE: DISCUSSION OF THE FINDINGS

*The following chapter reviews the relationship between the findings and literature, and the research questions which have driven this study. As stated earlier the nine themes that emerged from the data are not separate but inter-connected. There are commonalities that link them but they are also inter-related. One of the main ideas is that effective leadership is crucial and what makes it effective needs to be examined in greater depth. There are qualities about the people that make them effective leaders but it is also their ability to create a strong organisational culture by communicating well and building relationships with others. Leaders also understand what works for Māori learners and how to engage the community, and they develop ways of sustaining improvements that leads to a culture of improvement.*

This chapter has a focus on leaders and teachers in schools, and the practices which create a successful organisational culture. There are a number of findings but the aim of this chapter is to identify the key messages on how school leaders can engage staff in their schools and build a successful organisational culture. It is not about changing the whole nature of a school's structure but offers ways of enhancing current practice. To bring about change that improves a school's ability to raise achievement of Māori students does not require one grand scheme but rather a series of achievable objectives. Fullan (2001) identifies effectiveness as developing internal commitment in which the "ideas and intrinsic motivation of the vast majority of organisational members become activated" (p. 46). This leads to sustained change as people see and understand the value of achieving the goals.

### 5.1 Building a thriving organisational culture

A successful organisational culture requires a set of conditions that promote continual change and development. Communication is important in the establishment of a successful organisational culture as it provides clarity. It also helps in the establishment of relationships which are essential for the interaction and collaboration required to create a successful environment. Leadership is also important because organisational culture is not shaped by leaders saying what

should happen, but rather by them putting processes in place that lead to the type of continual improvement that the school needs.

### **5.1.1 Communication**

When the purpose and outcome of particular ideas and events are well communicated then people feel more comfortable. Leaders must make it very clear to people why there is a need to transform the culture. Fullan (2001) states that leading in a culture of change means creating a culture of change; not just restructuring. Change needs to be relevant and not something that is out of tune with the school and community. This process is similar to a marathon in that it takes time and energy, and capacity and commitment must be developed.

A successful organisational culture creates capacity in the individuals and organisation to reflect on and modify practice rather than just continually adopt one initiative after another. Leaders need to communicate this practice and deepen peoples' understanding of the purpose that drives the change. One school emphasised the importance of communication in engaging their staff. They created an "inherent sense of the school being on a pathway, a single direction. There are no split factions of people in the staff, there's no political battles going on that divert us from our moral purpose which is to meet the needs of all of our kids."

### **5.1.2 Building relationships**

The ability to communicate can help engage staff but a leader needs to have the trust of staff and the ability to relate to them to make the level of engagement more effective. Participants, particularly those in senior leadership, identified that relationships played a key role in people accepting them as leaders. By listening carefully they were able to understand the fears and concerns that people held, and the building of relationships led to a situation where people valued the leader but also they recognised that the leader valued them. This view is supported by Crippen (2012) who states that schools are all about relationships, which are developed by

people listening, being honest with each other and collaborating. It is important that people understand and appreciate their colleagues.

Developing an organisational culture relies on leaders understanding staff as individuals and as professionals. They also need to create close ties with their community. Schabracq (2012) identifies that to engage all of the stakeholders the leader of the organisation needs to be an attractive and accessible person to work with. This means getting to know people so that leaders earn their trust and respect, thereby forming a relationship resulting in mutual trust and loyalty. This trust is important when leaders ask people to make changes to their practice, particularly when it may make them uncomfortable. People need to feel as though they can trust their leader to discuss any part of any process (Pontefract, 2013).

The leader needs to portray themselves as a person that anyone can approach to ask a question no matter the time or the problem. This level of relationship requires an investment of time and energy (Crippen, 2012). One principal identified how important it was that he spent time making connections with people when he met them around the school during the day. He would have a conversation with them which provided an opportunity for them to get to know each other better which resulted in better relationships.

### **5.1.3 Developing new styles of leadership**

As schools become more complex it is increasingly apparent that an understanding of the function of leadership will have an impact on the effectiveness of the organisational culture. However, a different type of leadership is required to facilitate the growth of schools. The traditional style of leadership cannot handle the rapid change that occurs today. Hierarchies and standard managerial processes are inherently risk-averse and resistant to change (Kotter, 2012).

Fullan (2001) points out that leaders' have traditionally been pushed to provide solutions, and in difficult times people demand leaders who can show the way. Often,

in an attempt to reduce the difficulties of creating change, leaders have grasped off-the-shelf solutions. The issue that now exists in a complex environment is that there is no off-the-shelf product. Each organisational culture is unique and therefore the solution comes from leadership that welcomes difference, communicates the need for change, and empowers others to develop the skills required to meet the challenge. Leadership needs to be a dynamic force that identifies initiatives and looks for ways to capitalise on them by developing the insight and wisdom across the organisation.

To build a culture of trust and strong relationships an authentic leadership style is important. Duignan and Bhindi (1997, p. 206) state that authentic leaders “earn the allegiance of others not by coercion or manipulation but by building trusting relationships.” Authentic leaders are aware of their own limitations, and they are tolerant and understanding of others’ limitations because their main aim is to help others learn, grow and succeed. This creates the type of environment identified by a principal where they could have “really rigorous debate without people being defensive. They trusted each other and therefore discussion was honest and frank, but was never personal.”

Authentic leaders build strong support teams to help them stay on course (George et al., 2007). These people support them in times of difficulty and celebrate them in times of success. Leaders find comfort in being with people who they can rely on as described by a principal:

*I work with two other school principals, and if I looked at that relationship in terms of relational trust, what it meant was we had to build a relationship so we could speak freely, not be defensive, be really open about what was and wasn't going right. Then you are able to get that input from others around some ideas about how you might progress stuff. So whenever we'd get together it was like, what's on top, so we'd get rid of the horrendous stuff that you sometimes have to deal with as a principal of a school, and we'd laugh about it, you know, really laugh about it, and we are still doing that 7 years later, so we've had a 7 year relationship. To me, as a principal, that trust that I'd built up with those two people meant that my job wasn't quite as lonely.*

The concept of ongoing learning is an essential part of a successful organisational culture. Leaders need to encourage the type of learning that is going to encourage and prompt staff to continually reflect on and evaluate the effectiveness of their teaching. Leaders need to encourage a culture of raising difficult issues and then helping people through the process of modifying their own practice, rather than making a decision for them and executing it. This adaptive change is important for building capacity in the organisation because it requires individuals to alter their ways; and as the people themselves are the problem then the solution must lie with them (Heifetz & Linsky, 2002).

Leaders who are adaptive help people understand why they need to make changes. Adaptive leaders need to think outside the box and engage in thinking that can incorporate new and innovative ways of doing things (Davies & Davies, 2011). Often change is seen as involving loss, but an adaptive leader will encourage and promote the positive aspect of change and reinforce the conservation of important aspects that remain. They are able to engage the heart as well as the head, and by communicating the need for change they are able to move the organisation in a new direction while retaining the core values and beliefs. But this is not just about executing a plan. Adaptive leaders work through a process of putting all the elements in place so that they can achieve success. They do not view systems as broken, but rather needing adapting and modifying to meet the needs of the organisation.

## **5.2 Strategies to raise Māori achievement**

Raising Māori achievement requires schools to consider the cultural context in which they operate. There is considerable evidence identifying that Māori engage in education in different ways from other ethnic groups in New Zealand schools. Participants were able to identify that leadership strategies that they used were modified to fit the cultural context in which they were functioning. They realised that one school improvement initiative may not be considered as such by other cultures, and they were aware that the people which the improvement initiative were aimed at needed to be understood.



Busher (2006) supports this idea by stating that the process for bringing about change needs to be culturally relevant and schools need to be clear about where the ideas come from. Bishop (2010) identifies that leaders have to take ownership of change initiatives in order to sustain it. They need to work towards a school culture that places value on finding ways of reducing the achievement gap between Māori and Pakeha. Leaders need to take responsibility and communicate these values so that staff can develop their understanding of why they need to change their practice.

### **5.2.1 Engaging Māori**

Schools need to be increasingly responsive to Māori and their whānau. ERO (2012) identified that schools which were effectively engaging with Māori students and communities were seeking feedback from them in various ways such as surveys and hui. They also made sure that their communication systems were effective and “frequently used an open door policy and home visits” (p. 18). This gives schools an opportunity to find out about their families’ backgrounds and what impact this might have on their learning. The other effect it had was creating a relationship with whānau and helping to raise their awareness about the school. One principal describes the effect of this:

*One good thing is really the establishing of really good relationships with the community and in particular with the parents and making these really very very strong bonds where the parents had a much better understanding around school operations and school needs, and the students had a much better understanding around the support process in the school.*

This helps alleviate the issues described by Bishop (2010). He states that Māori parents and whānau want the best for their children in education but that they did not always feel confident about approaching schools because of their own negative educational experiences. Macfarlane (2004) identifies that parents and students need to be involved in decision making and that they should not have things done for them without their full consultation and participation in decision making. Māori

parents want to be involved in the education of their children because they realise that the more involved they are, the greater the chance of success.

This requires a level of connectedness. Non-Māori need to be working in partnership with Māori so that all teachers can be empowered to connect to the culture of Māori learners and thereby meet their learning needs (Hunt & Macfarlane, 2011). One school identified that the benefits of this connectedness allowed them to gain buy-in from the parents. They were able to have "discussions with each student and their parents or caregivers and put in front of them real goals; but also us finding out from them what the students were bringing to the table as well." This shows a level of manaakitanga or caring for students as Māori, and realising that their cultural understandings and experiences are different from other people. But as Macfarlane (2004) explains, manaakitanga is concerned with the head, as well as the heart. Schools need to show compassion but they also need to reflect on their practice and seek guidance from those who can help. One principal explained how their home school liaison person was crucial in this aspect:

*I think that we set up some really good connections within the family, the school and the students and there were some really clear and tight bonds, from that sort of relationship, but also the connection between our home school liaison person, relating well with individual students and their families and making changes not only for the families but making changes inside the school by, for example, giving the advice and guidance to a range of key people within the school.*

### **5.2.2 Engaging staff**

The strategies to raise Māori achievement will mean very little unless people know why they are doing it and take ownership. Schools need to make a commitment to raising Māori achievement that is driven not just by a vision but also by the values that people hold. Values lead to action so it is important that leaders clearly articulate the reasons for focussing on Māori. Values are a central part of leadership because if one wishes to understand how an outcome emerged, then one needs to understand the values of the leader (Freeman et al., 2012). When leaders model their values, and encourage others and find ways for them to develop their values; then those people become more self-aware of their own values.

One school was very clear about the value of raising Māori achievement and had built it into their daily school life.

*We've got a school waiata which we celebrate whenever we have teacher learning sessions, we always start with prayer in Māori, karakia, and we end with karakia, so we acknowledge the Treaty in those fundamental ways, and it's just the way we do things around here now and everybody must accept that's the way we do things.*

However, in order to create this culture there needs to be some congruence between the leader's values and the rest of the staff's values. This relates to previous discussions about the importance of leaders being authentic and developing relationships because the authentic follower needs to identify with the leader's core values rather than just the leader on a personal level (Luthans et al., 2012). To raise awareness and bring about change in raising Māori achievement, leaders must share the reasons why it is important and make those reasons the shared values of the group.

### **5.3 Sustainability through effective leadership**

The ability to sustain improvement relies on the sustainability of initiatives but also the ability of people to sustain the good work that has been done. Schools need to give attention to the issues that they face and also those of national importance and priority. The problems with the initiatives is however, that they may not fit every school as the strategies required are inappropriate for the culture of the school. One participant identified that one initiative did not work because there was an expectation that "the middle leaders would just go and make changes in their departments". There was no support for those leaders or ways of developing their leadership skills in order to make the initiative successful. Schools have to find ways of adapting the initiatives to suit their particular needs and this relies on leaders creating these opportunities.

O'Donaghue and Clark (2009) argue that schools are not currently well set up for this. Rather, the focus is on structures, meeting goals and managing students. But schools

need to give attention to the wider strategic issues and not just the day to day operational demands. Schools need to create a model which encourages innovation, enquiry and a focus on reflective practice. Schools need to create an environment where the potential of leaders can be released. The role of a leader is to “harness, focus, liberate, empower and align that leadership towards a common purpose and, by so doing, build and release capacity” (O’Donaghue & Clark, 2009, p. 4).

### **5.3.1 Generating leadership**

New initiatives introduced by the government, or another central agency does not automatically generate leadership. They do however, create opportunities for leaders to generate more leadership deep in the organisation (Heifetz, Graschow & Linsky, 2009). It is impossible for leaders to make sense of and deal with all of the challenges facing schools. They need to generate leadership by using the capacity of others within the school. They need to share the load and mobilise others to generate solutions. This cannot just be a hierarchical process though. Heifetz, Graschow and Linsky (2009) identify that organisations need to replace hierarchical and formal authority with organisational bandwidth, which draws on the collective intelligence of all people in the organisation. A participant identified that their school had a group of staff undertaking an online course on thinking strategies, and the principal asked them to lead the staff development in that area. This did not involve members of the senior leadership team and therefore this level of autonomy was generating leadership.

Effective leaders do not leave this opportunity to chance. They establish a framework that ensures it happens in their school by building leadership capacity. Heifetz and Linsky (2002) identify that creating major change requires people right across the organisation to adapt. Leaders need to resist the temptation of providing solutions themselves, but instead transfer much of the work and problem solving to others. At its core, developing leadership is about recognising the talent that exists within schools (Pontefract, 2013). Davies and Davies (2011) state that schools need to recruit able and challenging people to take on the existing structure and move the

organisation forward. Leaders need to revisit comfortable appointments that maintain the status quo and appoint people who will look for new ways of doing things.

Leaders need to be thinking about ways of developing opportunities for their staff, such as job rotations, fixed term positions or coaching or mentoring opportunities. One school was very conscious of this situation and saw it as being crucial to the leadership in their school. They knew “what kind of people that we need to take the sorts of roles we are looking for.” This approach allowed the school to continuously improve their staff. Creating this culture requires leaders to give up some authority that is associated with leadership, but it generates leadership capacity and importantly, an environment where people feel empowered to improve the school.

### **5.3.2 Creating a culture of empowerment**

It is a leader’s responsibility to harness and nurture the potential that lies within their staff. Jansen et al. (2011) state that “leaders need to emphasise that leadership is a process that all members of an organisation can contribute to rather than a position held by a select few” (p. 70). But as previously mentioned, generating leadership does not happen easily. Davies and Davies (2011) identify that enabling talent is a “future focussed activity which facilitates the securing and enhancing of key staff” (p. 138). Opportunities need to be created which allow people to gain skills and knowledge. This makes them feel motivated and aligned to the school and encourages them to commit to the development of the school. This practice was occurring in one school where a participant identified that the principal “chose particular people to lead initiatives for particular reasons which were based on skill set as well as development of leadership.” When that participant then chose leaders for initiatives she also chose people “who had the skills but also to develop them.” This school was building a strong culture of empowered people.

Empowering others relies on more than asking people to do a job. It is about creating an environment where leaders emerge because of the nature of the organisation.

This is linked to the authenticity of leaders because not only are they providing opportunities for talented people to learn and grow; they are empowering them by being open and developing relational trust. Relational trust is essential because just as good classroom practice asks for teachers to establish relationships with children, so should leaders with their staff. Relational trust is effective in empowering staff because it reduces the sense of vulnerability that teachers have when faced with something new and which may seem daunting, and allows them to engage in a way that respects their own understandings and aspirations.

These relationships promote the knowledge, learning styles and sense making processes of teachers as acceptable and legitimate (Bishop, O'Sullivan, & Berryman, 2010). Relational trust empowers teachers because it creates an environment where they can interact with each other and co-construct knowledge in a safe way. One school identified that they developed leadership by getting experts within their staff on a particular initiative to assist the emerging experts to become expert "so you could broaden your pool and also support the novices so they can feel supported through the process." This is supported by Luthans et al. (2012) who state that when the "leader and follower meet each other's' expectations, the foundation for trust is established and additional growth is fostered." The ultimate result is sustainable performance.

### **Chapter Summary**

*Building a successful organisational culture does not happen by chance. Leaders need to be very clear about what they are trying to achieve and must communicate clearly to people about the reasons for change. This level of communication helps in the building of relationships which are essential. Listening to people and understanding their needs develops trust. Leaders need to take the time to build relationships and make connections with people so that trust develops. The skill of leadership is also crucial. Leaders need to understand how to build an organisational culture. There is not one action that leads to it but rather an ongoing process of helping others to develop their own leadership. This must fit into the context of schools in New Zealand Aotearoa.*

*Understanding of how Māori engage in learning and with schools is important in improved educational outcomes for Māori . Leaders must make Māori comfortable about schools by providing culturally appropriate ways for them to be involved in the school. There needs to be connectedness between the school and Māori students and whānau so that they can understand the benefits of education but also teachers can understand the benefits of this connectedness. This comes from articulating the value of making a commitment to raising Māori achievement. Developing a vision based on important values is a key way of sustaining good practice. Leaders also sustain improvements by generating leadership. They consciously find ways of creating leadership opportunities which builds the capacity of the staff. This empowerment of people encourages them to commit to the school, and the values and vision of the organisation. They interact in ways that support what the school is trying to achieve and they build a culture of continual improvement.*

## 6 CHAPTER SIX: RECOMMENDATIONS AND CONCLUSION

*The recommendations are a summary of ideas from both the findings and the literature. There are six key recommendations that need to be highlighted. For the purpose of this work they stand alone as six separate recommendations, but as previously stated in practice they cannot stand alone. To create an organisational culture that will raise Māori achievement requires these six to be related. They overlay and inter-connect with each other to create an effective organisational culture. An effective organisational culture does not simply happen but it needs to be created, and this research suggests that these six recommendations are an effective way of developing one.*

The flax weaving below summarises the key recommendations of this research. The design highlights that the recommendations are not linear but are inter-related and connected. Creating an organisational culture that leads to improved outcomes for Māori is not a linear step by step programme but is a process that requires multiple interactions that are connected, but at the centre is raising Māori achievement.

Figure 3: Summary of recommendations





## **6.1 Locate kaupapa Māori values at the centre of leadership**

Leaders need to transform the feelings, attitudes and beliefs of the school so that raising Māori achievement is at the heart of the school. The achievement of Māori is of national importance. It cannot be left to chance so schools must generate ways to improve Māori achievement and this needs to be overt in the school. To raise awareness and bring about change in raising Māori achievement, leaders must share the reasons why it is important and make those reasons the shared values of the group. Leaders must develop authentic and meaningful values and actions which challenge teachers and get them focussed on raising Māori achievement. Values lead to action so it is important that leaders clearly articulate the reasons for focussing on Māori.

Leaders must encourage all teachers to take off their own cultural lens and consider the world through the lens that Māori students view it from. This research took me outside my comfort zone. I was very aware of being a Pakeha researching ways of raising Māori achievement but I undertook methods to ensure that my ideas were culturally appropriate. I had a Māori supervisor, had a number of Māori participants, and asked some of them to check over the data and the findings. This helped with my own understanding about Māori achievement, and I firmly believe that teachers must open their heart and their eyes to the needs of Māori students and their whānau. They need to see another world view, and another way of being.

The school leaders must present a united front in their determination to support the implementation of goals and actions to improve the achievement of Māori students. Innovation and culturally responsive practice must be encouraged. Innovation needs to be implemented so that staff are able to engage in a way that respects their own understandings and aspirations, but they must understand what works for Māori. When teachers are more outward looking and better able to connect productively with whānau and local iwi, and bring the knowledge from these partnerships back to their school it will help sustain improvements. This connection with families and

whānau can vary in its effect on learning but it does create relationships which can be a key to developing knowledge of, and respect for Māori.

## **6.2 Communicate with clarity**

Leaders need to communicate with clarity to reduce uncertainty and ambiguity.

People make assumptions about new and innovative practice when they are unsure of how it will affect them. When leaders clearly communicate the purpose and outcomes of particular ideas and events then there is less uncertainty. In schools there are different ways of communicating, and all of them are useful as they keep people informed about ideas and events. But staff need more than an understanding about the school and its activities; they need to know about the goals that underpin change. Kotter (1995) states that there needs to be a picture of the future that is relatively easy to communicate as this helps create a shared understanding. To reduce ambiguity leaders must not only be clear about their vision but communicate that vision in a way that helps to clarify the direction in which the organisation needs to move.

Leaders must make it very clear to people why there is a need to transform the culture. They need to communicate that change and deepen peoples' understanding of why the change is occurring. This level of communication has a big influence on creating positive relationships, but in order for the relationships to be positive the communication needs to be in a genuine, connected manner. Leaders must ensure that people feel valued when they are spoken to and also when they are listened to, as this sense of understanding leads to greater buy-in and loyalty.

Communication is important in organisations but it is the type of communication which is crucial. Vertical forms of communication based on a hierarchy create a sense of mistrust and does not address the complexity which can exist. Leaders must create a culture where significant, open-ended and lateral communication occurs. This leads to an environment where distributed intelligence can thrive because people are able to self-organise and create a learning environment that reacts well to change.

### **6.3 Develop connectedness through authentic leadership**

Leaders need to create a school strong in relationships and teamwork so that a culture develops where people share ideas and there is devolved decision making, commitment and enthusiasm. Authentic leadership develops this level of connectedness by promoting and enhancing the learning capacity of the school. Leaders must reach out to others, firstly by being authentic, and secondly by understanding and appreciating colleagues. Open communication and trust typically develop over time but leaders should look to build trust by their behaviour and actions. They need to value relationships and understand the importance of them in schools, and develop them through caring, listening, honesty and collaboration.

Authentic leaders can earn the support of others by building relational trust. They must spend time speaking to and listening to others, and demonstrate empathy and understanding. Developing a successful organisational culture relies on leaders understanding staff as individuals and as professionals. This means getting to know people so that leaders earn their trust and respect, thereby forming a relationship resulting in mutual trust and loyalty. They must be self-aware and conscious of their own abilities and limitations; and spend time working with others to grow them as people. Leaders need to be trusting and trustworthy, and must empower others to take responsibility for tasks without constantly checking on them.

Authentic leaders develop trusting relationships by establishing norms of respect, showing personal regard for people and by demonstrating integrity. Through these qualities they will create loyalty and a strong sense of empowerment. When quality relationships develop they create trust and great loyalty. This is powerful because when change happens it creates a sense of fear, so trust becomes especially important. Trust results in openness and people being honest with each other, which benefits organisations because people adopt a problem solving mode in which members are open to learning from each other.

## **6.4 Build a leadership network**

Authentic leaders must build their networks with people close to them so that they can create the trust and confidence they need in times of trial and uncertainty.

Leaders must go beyond their senior leadership colleagues and involve other key people as change agents. This could be faculty or curriculum leaders, but it may also be other key members of staff who are leading change. Leaders must give as much to their supporters as they get from them so that mutually beneficial relationships can develop. The benefits of developing trust are that relationships are established with this range of people. In order to develop the capacity of the school this group must be made up of people whom the leadership trusts, and must include at least a few outstanding leaders. This ensures that the growing group of leaders can gather and process information as no hierarchy ever could. Establishing a group who has organisational knowledge, good relationships, credibility, and influence will help bring about change as they are often the first to see threats or opportunities. This group must be made up of individuals who bring energy, commitment, and are change leaders. When schools create a culture which has authentic leadership from a variety of levels, then change will become a sustainable process.

## **6.5 Generate adaptive leadership**

Schools need to create the capacity required to nurture a learning community. They must generate adaptive leadership that can deal with complex challenges by developing other leaders and systems. Adaptive leadership is a recent model that is particularly relevant for the issues facing schools today. It is based on the premise that leadership is more of a process than a set of capabilities that someone might have. Adaptive leaders must focus on problems and modify the behaviour of the organisation to solve the problems. They cannot deviate from their own core values as this would be unauthentic, but they must be able to adapt, be flexible and modify their plans to meet changing demands. Adaptive leaders must have courage, confidence that other people will find solutions, and acceptance of the fact that there will be non-linearity and a different way of resolving issues.

Leaders must generate adaptive leadership to make their school successful. They must distribute leadership to capable people who can lead change in raising Māori achievement and empower them to carry out leadership functions across the school. This involves those leaders engaging others and developing them to bring about change so that multiple people are part of process of change. Leaders can create this environment by focussing on the whole rather than the parts, and the aim of adaptive leadership is not to focus on the act of an individual, but the individual enabling the group. Adaptive leaders must create a culture which enables the intellectual and social capital of teachers to thrive, and this requires professional learners to collaborate in an environment of high trust, security and openness.

## **6.6 Encourage self-organisation**

Schools adapting to complex issues need a capability for self-organisation which enables them to develop, adapt and change their structures so that they can respond effectively to the challenges they face. Self-organisation is essential for organisations to reinvent themselves and adapt to their changing environment. 21st century society creates challenges that hierarchies are unable to cope with so leaders must encourage an environment where others can lead change. Leaders must identify areas of good practice in raising Maori achievement and encourage those people to pursue those improvements further. Individual leaders do not have the personal capacity to sense and make sense of all the change that is going on so they must generate more leadership by leveraging areas where staff are already doing well. Hierarchies tend to be resistant to change so leaders need to develop a network which is agile, collaborative, and able to solve problems. Creating this environment requires leaders giving up some authority associated with leadership. But to generate leadership, and ultimately make the organisation more sustainable, leaders must distribute leadership appropriately, and develop a culture where people are able to be innovative and make decisions based on the needs of the organisation. Adaptive leaders must create an environment where people can adapt to their changing circumstances and feel empowered to achieve a range of accomplishments.

## **6.7 Conclusion**

This research has changed and evolved over time but the intent of it has remained the same. I always wanted to develop a thesis which could be practical for colleagues to use. This research is about creating a sustainable organisational culture for raising Māori achievement as this has been the focus of my school and others in the He Kakano initiative for the last four years. The main issue that developed was how to sustain the work that had been done on relocating culture from the margins to the centre. At my school we have evolved from a seed or kakano to a sapling or mahuri. Due to the complex world we now face growing that sapling into a totara needs different types of leadership.

To grapple with non-linear change, increasing diversity and ambiguity, schools must develop organisational processes which can thrive. These processes need to be adaptive and agile, and the people leading the change need to appeal to the heart as well as the head. I have identified ways in which schools can create that culture through leadership but these recommendations are non-linear. I have not developed a framework to raise Māori achievement but have identified actions that enable schools to create that culture. I could have identified a framework but it goes against many of the ideas raised in this research. Each case is unique and it is the responsibility of leaders in each organisation to find out what works for them. This requires trial and error, but that is the way to deal with a rapidly changing and complex society. There are few known solutions so leaders need to connect with their staff, empower others and be adaptive to deal with the challenges.

## 7 REFERENCES

- Argyris, C. (2002). Double-loop learning, teaching, and research. *Academy Of Management Learning & Education*, 1(2), 206-218.
- Arthur, S. & Nazroo, J. (2003). Designing fieldwork strategies and materials. In J. Ritchie & J. Lewis (Eds), *Qualitative research practice. A guide for social science students and researchers* (pp. 109 - 137). London: Sage Publications.
- Bainbridge, W. L., & Thomas, M. D. (2006). Global perspective on school leadership. In E. E. Davis (Ed), *Qualities for effective leadership: School leaders speak* (pp. 1-10). Lanham: Rowman & Littlefield Education.
- Bass, B. M. and Avolio, B. J. (1993). "Transformational leadership and organizational culture." *Public Administration Quarterly* 17 (1): 112-121.
- Bass, B. M. and Riggio, R. E. (2012). *Transformational Leadership*. Hoboken: Taylor and Francis.
- Bell, L. & Bolam, R. (2010). Teacher professionalism and continuing professional development: Contested concepts and their implications for school leaders. In L. Bell, T. Bush & D. Middlewood (Eds.), *The principles of educational leadership and management* (pp 89 - 111). Los Angeles: Sage Publications.
- Biesta, G. (2010). Five theses on complexity reduction and its politics. In D. Osberg & G. Biesta (Eds.), *Complexity Theory and the Politics of Education* (pp 5 - 14). Rotterdam: Sense Publishers.
- Billot, J. (2008). *Towards an ethic of inclusion: Leadership in schools of diversity*. Paper presented at the NZEALS Conference, Auckland.
- Bishop, R. (2010). How effective leadership reduces educational disparities. In J. Robertson & H. Timperley (Eds.), *Leadership and Learning* (pp 27 - 40). Los Angeles; Sage Publications.
- Bishop, R., & Berryman, M. (2009). The Te Kotahitanga effective teaching profile. *SET*, 2, 27-33
- Bishop, R. & Glynn, T. (1999). *Culture counts: changing power relations in education*. Palmerston North: Dunmore Press.
- Bishop, R., Berryman, M., Tiakiwai, S., & Richardson, C. (2003). *Te Kotahitanga: The experiences of Year 9 and 10 Māori students in mainstream classes*. Report to the Ministry of Education.

- Bishop, R., O'Sullivan, D., & Berryman, M. (2010). *Scaling up education reform: Addressing the politics of disparity*. Wellington: NZCER Press.
- Bogdan, R. and Biklen, S. (2007). *Qualitative research for education: An introduction to theory and methods* (5<sup>th</sup> ed.). Boston: Allyn and Bacon.
- Brubaker, D. L. (2006). Creating learning communities in school systems. In E. E. Davis (Ed.), *Qualities for effective leadership: school leaders speak* (pp. 19 - 26). Lanham: Rowman & Littlefield Education.
- Burke, R. (2008). Building more effective organizations: A primer. In R. Burke & C. Cooper (Eds.), *Building more effective organizations: HR management and performance in practice* (pp.3 - 34). New York: Cambridge University Press.
- Busher, H. (2006). *Understanding educational leadership: People, power and culture*. Maidenhead: Open University Press.
- Caine, G. & Caine, R. N. (2010). *Strengthening and enriching your professional learning community: The art of learning together*. Alexandria: ASCD.
- Caldwell, B. (2006). *Re-imagining educational leadership*. Camberwell: ACER Press
- Claxton, G. (2008). *What's the point of school? Rediscovering the heart of education*. Oxford: Oneworld.
- Cohen, L., Manion, L., & Morrison, K. (2000). *Research methods in education* (5<sup>th</sup> ed.). London: Routledge.
- Conger, J. A. (1999). "Charismatic and transformational leadership in organizations: An insider's perspective on these developing streams of research." *The Leadership Quarterly* 10 (2): 145-179.
- Cram, F. (2001). Rangahau Māori: Toni Tika, tono pono – The validity and integrity of Māori research. In M. Tolich (Ed.). *Research ethics in Aotearoa New Zealand* (pp. 35-52). Auckland: Pearson Education.
- Creswell, J. (2012). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (4<sup>th</sup> Ed.). Boston: Pearson Education.
- Crippen, C. (2012). Enhancing authentic leadership–followership: Strengthening school relationships. *Management in Education*, 26 (4), 192-198.
- Darling-Hammond, L., Wei, R. C., Andree, A., Richardson, N., & Orphanos, S. (2009). *Professional learning in the learning profession*. Washington, DC: National Staff Development Council.



- Davidson, C. & Tolich, M. (2003). Competing traditions. In C. Davidson & M. Tolich (Eds.), *Social science research in New Zealand: Many paths to understanding* (2<sup>nd</sup> Ed.). (pp. 23 - 38). Auckland: Pearson Education.
- Davies, B. & Davies, B. (2005). Strategic leadership. In B. Davies (Ed.). *The essentials of school leadership*. (pp. 10 - 30). London: Paul Chapman.
- Davies, B. & Davies, B. (2010). Developing a strategic leadership perspective. In B. Davies and M. Brundrett (Eds.), *Developing Successful Leadership* (pp. 11-26). Dordrecht: Springer.
- Davies, B. & Davies, B. (2011). *Talent management in education*. London: Sage.
- Davies, B. (2009). *The essentials of school leadership*. London: Sage
- Davis, B. & Sumara, D. (2006). *Complexity and education: Inquiries into learning, teaching, and research*. Mahwah: Lawrence Erlbaum Associates.
- Day, C., Harris, A. & Hadfield, M. (2001). Challenging the orthodoxy of effective school leadership. *International Journal of Leadership in Education*, 4 (1), 39-56.
- Dimmock, C. (2000). *Designing the learning-centred school : A cross-cultural perspective*. London: Falmer Press
- DuFour, R. & Eaker, R. (1998). *Professional learning communities at work. Best practices for enhancing student achievement*. Bloomington: National Education Service.
- DuFour, R. (2004). What is a professional learning community? *Educational Leadership*, 61 (8), 6-11.
- DuFour, R., DuFour, R., Eaker, R. & Many, T. (2010). *Learning by doing: A handbook for professional learning communities at work*. Bloomington: Solution Tree Press.
- Duigan, P. (2004). Forming capable leaders: From competencies to capabilities. *New Zealand Journal of Educational Leadership*, 19 (2), 5-13.
- Duignan, P. & Bhindi, N. (1997). Authenticity in leadership. *Journal of Educational Administration*, 35 (3), 195-210.
- Duncan, R. (2012). *Change-friendly leadership : How to transform good intentions into great performance*. New York: Maxwell Stone Publishing.
- Earl, L., & Timperley, H. (2008). *Professional learning conversations: Challenges in using evidence for improvement*. Dordrecht: Springer.

Education Review Office. (2010). Promoting success for Māori students: Schools' progress. *National Education Evaluation Report*. Wellington: Learning Media.

Egan, C. (2012). *Creating organizational advantage*. Hoboken: Taylor and Francis.

Fong, K. I. S. (2006). Complexity theory and staff development. Paper presented at the Asia-Pacific Educational Research Association International Conference, November, 2006. Hong Kong: Hong Kong Institute of Education.

Freeman, R., Martin, K., Parmar, B., Cording, M. & Werhane, P. (2012). Leading through values and ethical principles. In R. Burke, & C. Cooper (Eds.), *Inspiring Leaders*. (pp. 149 - 174). Hoboken: Taylor and Francis.

Fullan, M. (1999). *Change forces: The sequel*. London: Falmer Press.

Fullan, M. (2001). *Leading in a culture of change*. San Francisco: Jossey-Bass

Fullan, M. (2003). *Change forces with a vengeance*. London: Falmer Press.

Gall, M., Gall, J. & Borg, W. (2007). *Educational research. An introduction (8<sup>th</sup> ed.)*. Boston: Pearson.

Garrett, V. (2005). Leading and managing change. In B. Davies, L. Ellison, & C. Bowring-Carr (Eds). *School leadership in the 21<sup>st</sup> century: Developing a strategic approach*. (pp. 72-92). London: RoutledgeFalmer.

George, W., Sims, P., McLean, A. & Mayer, D. (2007). Discovering your authentic leadership. *Harvard Business Review*. 85 (2), 129-138.

Gini, A. and Green, R. (2013). *Ten virtues of outstanding leaders: Leadership and character*. Hoboken, Wiley.

Goffee, R. & Jones, G. (2006). *Why should anyone be led by you?* Boston: Harvard Business Review Press.

Hargreaves, A. & Fink, D. (2006). *Sustainable leadership*. San Francisco: Jossey-Bass.

Hargreaves, A. (2003). Professional learning communities and performance training cults: the emerging apartheid of school improvement. In A. Harris, C. Day, M. Hadfield, D. Hopkins, A. Hargreaves, & C. Chapman. *Effective Leadership for School Improvement*. (pp. 180-195). London: Routledge Falmer.

Hargreaves, A. (2005). Sustainable leadership. In B. Davies, (Ed.), *The essentials of school leadership* (pp. 173-189). London: Paul Chapman.

Hargreaves, A. (2008a). Sustainable leadership. In B. Davies (Ed.), *The essentials of school leadership* (pp. 173-189). London: Paul Chapman.

- Hargreaves, A. (2008b). The emotional geographies of educational leadership. In B. Davies & T. Brighouse (Eds.), *Passionate leadership in education*. (pp. 129-152). London: Sage.
- Harris, A. & Chrispeels, J. (2006). Introduction. In A. Harris & J. Chrispeels (Eds.), *Improving schools and educational systems* (pp. 3-22). Abingdon: Routledge.
- Hayes, J. (2002). *The theory and practice of change management*. Houndmills: Palgrave.
- Heifetz, R. & Linsky, M. (2002). A Survival Guide for Leaders. *Harvard Business Review*, 80 (6), 65-72.
- Heifetz, R. & Linsky, M. (2004). When leadership spells danger. *Educational Leadership*, 61 (7), 33-37.
- Heifetz, R. Grashow, A. & Linsky, M. (2009). Leadership in a (permanent) crisis. *Harvard Business Review*, 87 (7/8), 62-69.
- Held, S. & McKimm, J. (2012). Emotional intelligence, emotional labour and affective leadership. In M. Preedy, N. Bennett and C. Wise (Eds.), *Educational leadership: Context, strategy and collaboration* (pp. 131-144). London: Sage.
- Hopkins, D. & Jackson, D. (2003). Building the capacity for leading and learning. In A. Harris, C. Day, M. Hadfield, D. Hopkins, A. Hargreaves, & C. Chapman. *Effective Leadership for School Improvement*. (pp. 84-104). London: Routledge Falmer.
- Hopkins, D. (2001). *Instructional leadership and school improvement*. NCSL essay. [www.ncsl.org.uk](http://www.ncsl.org.uk).
- Hopkins, D. (2007). Sustaining leaders for system change. In B. Davies (Ed.), *Developing sustainable leadership*. (pp. 154-174). London: Sage.
- Hunt, A. & Macfarlane, A. (2011). Building cultural consciousness into teacher professional development. In *Kia tangi te titi – Permission to speak: Successful schooling for Māori students in the 21st century* (pp. 47-58). Wellington: NZCER Press.
- Jahnke, H. & Taiapa, J. (2003). Māori research. In C. Davidson & M. Tolich (Eds.), *Social science research in New Zealand: Many paths to understanding (2<sup>nd</sup> Ed.)*. (pp. 39-50). Auckland: Pearson Education.
- Jansen, C., Cammock, P., & Conner, L. (2011). Leadership for emergence: Exploring organisations through a living system lens. *Leading and Managing*, 17 (1), 59-74.

Johnston, P. (2003). Research in a bicultural context: the case of Aotearoa. In Swann, J. & Pratt, J. (Eds.), *Educational research in practice. Making sense of methodology*. (pp. 98-110). London: Continuum.

Kotter, J. (1995). Leading Change - Why transformation efforts fail. *Harvard Business Review*. 73 (2), 59-67.

Kotter, J. (2012). Accelerate. *Harvard Business Review*. 90 (11), 45-58.

Kvale, S., (1996). *Interviews: An introduction to qualitative research interviewing*. Thousand Oaks: Sage.

Lambert, L. (2009). Constructivist leadership. In B. Davies (Ed.), *The essentials of school leadership* (pp. 173-189). London: Paul Chapman.

Langley, S. (2011). Positive relationships at work. In S. Roffey (Ed.), *Positive relationships*. Dordrecht: Springer.

Leavy, B. (2011). Leading adaptive change by harnessing the power of positive deviance. *Strategy and Leadership*, 39 (2), 18-27.

Leithwood, K., & Jantzi, D. (2009). Transformational leadership. In B. Davies (Ed.), *The essentials of school leadership* (pp. 37-50). London: Sage

Leithwood, K., Jantzi, D. & Steinbach, K (1999). *Changing leadership for changing times*. Buckingham: Open University Press.

Levy, L. (2005). The face of leadership. *University of Auckland Business Review*, 7, (1), pp. 19-25

Lichtenstein, B., Uhl-Bien, M., Marion, R., Seers, A. & Orton, J. (2006). Complexity leadership theory: An interactive perspective on leading in complex adaptive systems. *Emergence, Complexity and Organisation*, 8 (4), 2-12.

Lichtman, M. (2010). *Qualitative research in education. A user's guide (2<sup>nd</sup> Ed.)*. Thousand Oaks: Sage.

Lieberman, A. & Miller, L. (2007). Transforming professional development: Understanding and organizing learning communities. In Hawley, W. & Rollie, D. (Eds.), *The keys to effective schools: Educational reform as continuous improvement* (pp 99-116). Thousand Oaks: Corwin Press.

Lindstrom, P., & Speck, M. (2004). *The principal as professional development leader*. Thousand Oaks: Corwin Press.

- Linsky, L. & Lawrence, J. (2011). Adaptive challenges for school leadership. In H. O'Sullivan, & J. West-Burnham (Eds.), *Leading and managing schools* (pp. 3-15). London: Sage.
- Loader, D. (2010). Developing inner leadership. In B. Davies & M. Brundrett (Eds.), *Developing successful leadership* (pp. 195-206). Dordrecht: Springer.
- Lueder, D. C. (2006). Entrepreneurial leadership: Learning communities at work. In E. E. Davis (Ed.), *Qualities for effective leadership: School leaders speak* (pp. 27-52). Lanham: Rowman & Littlefield Education.
- Lumby, J. (2002). Vision and strategic planning. In T. Bush & L. Bell (Eds.), *The principles and practice of educational management* (pp. 86-100). London: Paul Chapman Publishing.
- Luthans, F., Norman, S. & Hughes, L. (2012). Authentic leadership. A new approach for a new time. In R. Burke, & C. Cooper (Eds.), *Inspiring leaders* (pp. 84-104). Hoboken: Taylor and Francis.
- Maani, K. & Cavana, R. (2008). *System thinking - Managing change and complexity*. Pearson, New Zealand
- Macfarlane, A. (2004). *Kia hiwa ra! Listen to culture: Māori students' plea to educators*. Wellington: NZCER Press.
- MacNeill, N. and Silcox, S. (2006) Distributed leadership. All hands on deck. *The Australian Educational Leader*, 1, pp. 10-13
- Mason, M. (2009). *Complexity Theory and the Philosophy of Education*. Hoboken: Wiley.
- Ministry of Education (2008) *Kiwi Leadership for principals*. Wellington: Ministry of Education.
- Ministry of Education. (2000). *Better relationships for better learning: Guidelines for boards of trustees and schools on engaging Māori parents, Whānau and communities*. Wellington: Learning Media.
- Moos, L. (2012). From successful school leadership towards distributed leadership. In M. Preedy, N. Bennett and C. Wise (Eds.), *Educational leadership: context, strategy and collaboration* (pp. 25-37). London: Sage.
- Morrison, K. (2002). *School leadership and complexity theory*. London: RoutledgeFalmer.

Morrison, K. (2006). Complexity theory and education. Paper presented at the Asia-Pacific Educational Research Association International Conference, November, 2006. Hong Kong: Hong Kong Institute of Education.

Murrihy, L. (2002). Defining school culture effectiveness. *New Zealand Journal of Educational Leadership*, (17), pp 21-31.

Mutch, C. (2005). *Doing educational research. A practitioner's guide to getting started*. Wellington: NZCER.

Novak, J. (2008). Inviting passionate educational leadership. In B. Davies & T. Brighouse (Eds.), *Passionate leadership in education*. (pp. 35-56). London: Sage.

O'Donoghue, T. & Clarke, S. (2009). *Leading learning: Process, themes and issues in international contexts*. Hoboken: Taylor and Francis.

Oduro, G. K. T. (2004). 'Distributed leadership' in schools: what English headteachers say about the 'pull' and 'push' factors. Paper presented at the British Educational Research Association Annual Conference, University of Manchester.

O'Sullivan, H. (2011). Leading and managing professional learning in schools. In H. O'Sullivan & J. West-Burnham (Eds.), *Leading and managing schools* (pp. 111-125). Los Angeles: Sage.

Owings, W.A., and Kaplan, L.S. (Eds.), (2003). *Best practices, best thinking, and emerging issues in school leadership*. Thousand Oaks: Corwin Press.

Parker, G. (2008). *Team players and teamwork: new strategies for developing successful collaboration*. Hoboken: Wiley.

Patton, M. (2001). *Qualitative research and evaluation methods* (3<sup>rd</sup> ed.). Thousand Oaks: Sage Publications.

Petrie, N. (2011). *Future trends in leadership development*. Unpublished white paper, Center for Creative Leadership, Greensboro.

Piggot-Irvine, E. (2005). The intimate relationship between developing, researching, teaching and learning. *Paper presented at the 'Teachers Making a Difference' conference*, Christchurch College of Education, Christchurch. April

Pontefract, D. (2013). *Flat army : Creating a connected and engaged organization*. Hoboken: Wiley.

Randall, L. & Coakley, L. (2007) Applying adaptive leadership to successful change initiatives in academia, *Leadership & Organization Development Journal*, 28 (4), 325-335

- Reed, J. (2004). *Appreciative inquiry: Research for change*. Thousand Oaks: Sage.
- Robertson, J. (2008). *Coaching educational leadership: Building leadership capacity through partnership*. London: Sage.
- Robinson, V. (2004). New understandings of educational leadership. *SET*, (3), pp. 39-43.
- Robinson, V. (2007). *How school leaders make a difference to their students*. Keynote address to the International Confederation of Principals. Auckland. April.
- Robinson, V. (2011). *Student-Centered Leadership*. San Francisco: Jossey-Bass.
- Robinson, V., Hohepa, M. & Lloyd, C. (2009). *School leadership and student outcomes: Identifying what works and why: Best evidence synthesis iteration (BES)*. Wellington: Ministry of Education.
- Rosenhead, Jonathan (1998) *Complexity theory and management practice*. Operational Research working papers, LSEOR 98.25. Department of Operational Research, London School of Economics and Political Science, London, UK
- Rubin, H. & Rubin, I. (2005). *Qualitative interviewing: The art of hearing data (2<sup>nd</sup> ed.)*. Thousand Oaks: Sage Publications.
- Sarros, J. C., Cooper, B. K., & Santora, J. C. (2008). Building a climate for innovation through transformational leadership and organizational culture. *Journal of Leadership & Organizational Studies*, 15(2), 145-158.
- Schabracq, M. (2012). Leadership and organizational culture. In R. Burke, & C. Cooper (Eds.), *Inspiring Leaders*. (pp. 212-233). Hoboken: Taylor and Francis.
- Schein, E. H. (1990). Organizational culture. *American Psychologist*, 45 (2), 109-119.
- Scribner, J. P., Cockrell, K. S., Cockrell, D. H., & Valentine, J. W. (1999). Creating professional communities in schools through organizational learning: An evaluation of a school improvement process. *Educational Administration Quarterly*, 35 (1), 130-160.
- Sergiovanni, T. J. (1991). *The principalship: A reflective practice perspective*. Massachusetts: Allyn & Bacon.
- Sergiovanni, T. J. (2005). *Strengthening the heartbeat: Leading and learning together in schools*. USA: John Wiley & Sons
- Sergiovanni, T. J. (2007). *Rethinking leadership*. California: Corwin Press.

Smith L. T. (1999). *Decolonising methodologies: Research and indigenous peoples*. Dunedin: University of Otago Press.

Smith, L., & Cram, F. (2001), Rangahau website, Accessed 13 April 2013, <http://www.rangahau.co.nz/ethics/166/>

Snape, D and Spencer, L. (2003). The foundation of qualitative research. In J. Ritchie and J. Lewis (Eds.), *Qualitative research practice*. (pp. 1-19). London: Sage Publications.

Southworth, G. (2002). What is important in educational administration: Learning-centred school leadership. *New Zealand Journal of Educational Leadership*, 17, 5-19.

Southworth, G. (2009). Learning-centered leadership. In B. Davies. *The essentials of school leadership* (pp. 91-111). London: Sage.

Spencer, L., Ritchie, J. & O'Connor, W. (2003). In J. Ritchie & J. Lewis (Eds.), *Qualitative research practice. A guide of social science students and researchers* (pp. 109-137). London: Sage Publications.

Spillane, J. P., Gomez, L. M. & Mesler, L. (2012). Reframing the role of organizations in policy implementation: resources for practice, in practice. In M. Preedy, N. Bennett and C. Wise (Eds.), *Educational leadership: context, strategy and collaboration* (pp. 131-144). London: Sage.

Stoll, L. (2011). Leading professional learning communities. In J. Robertson, & H. Timperley. (Eds.), *Leadership and learning*. (pp. 103-117). Los Angeles: Sage.

Stoll, L., & Fink, D. (1996). *The power of school culture: Changing our schools*. Maidenhead, UK: Open University Press.

Stoll, L., Bolam, R., McMahon, A., Thomas, S., Wallace, M., Greenwood, A., & Hawley, K. (2005). *Professional learning communities: Source materials for school leaders and other leaders of professional learning*. Nottingham: DfES Publications.

Stoll, L., Fink, D. & Earl, L. (2003). *It's about learning (and it's about time). What's in it for schools*. Abingdon: RoutledgeFalmer

Stoner, C. R. and Stoner, J. S. (2013). Building leaders : *Paving the path for emerging leaders*. Hoboken: Taylor and Francis.

Tafoya, D. (2010). *The effective organization: practical application of complexity theory and organizational design to maximize performance in the face of emerging events*. Hoboken: Taylor and Francis.

Timperley, H. (2011). *Realizing the power of professional learning*. Maidenhead: McGraw-Hill Education.



Tolich, M., & Davidson, C. (1999). *Starting fieldwork: An introduction to qualitative research in New Zealand*. Melbourne: Oxford University Press.

Tolich, M., & Davidson, C. (2003). Making sense of the data. In C. Davidson & M. Tolich (Eds.), *Social science research in New Zealand: Many paths to understanding* (2<sup>nd</sup> Ed). (pp. 154 - 175). Auckland: Pearson Education.

Tong, K. S. T. (2006). The external agent as a creator of complex conditions for change. Paper presented at the Asia-Pacific Educational Research Association International Conference, November, 2006. Hong Kong: Hong Kong Institute of Education.

Tsoukas, H. & Hatch, M. (2001). Complex thinking, complex practice: the case for a narrative approach to organizational complexity. *Human Relations*, 54 (8), 979-1013.

Uhl-Bien, M., Marion, R. & McKelvey, W. (2007). Complexity leadership theory: Shifting leadership from the industrial age to the knowledge era. *The Leadership Quarterly*, 18 (4), 298-318.

West-Burnham, J. (2011). Rethinking educational leadership. In H. O'Sullivan & J. West-Burnham (Eds.), *Leading and managing schools* (pp. 159-178). Los Angeles : Sage.

Willcoxson, L., & Millett, B. (2000). The management of organisational culture. *Australian Journal of Management & Organisational Behaviour*, 3 (2), 91-99.

Yin, R. (2011). *Qualitative research from start to finish*. London: The Guilford Press.

## 8 APPENDICES

### 8.1 APPENDIX A: Interview Questions

1. Think back over your experience as an educational leader and recall a successful school change initiative that you were highly engaged with and are proud of the outcomes. (as a leader or as a participant);
  - How did it come about?
  - What was the result?
  - Who else was involved?
  - What was your role?
  - What was fulfilling about the project?
  - Why did you find it so engaging?
2. What were the key factors that led to this initiative being successful?
3. What was it about the people involved that made it a positive experience?
  - What specific leadership actions were most effective?
  - How did staff become engaged in the process?
4. Was the initiative sustained beyond the project duration? If so what helped this occur?

If participants don't chose the He Kakano project for the initiative above then ask:

5. How would this compare with your experiences in the He Kakano project?
  - What's similar?
  - What's different?

Supplementary questions for Principal

Reflect further on the experience.

1. Is there anything you would have done differently? "Magic wand"
2. How has your ability to lead change improved over time?
3. What specific experiences have contributed to this increase in skill and insight?

## 8.2 APPENDIX B: Transcriber Confidentiality Form

Telephone: +64 027 242 5012  
Email: timothy.grocott@pg.canterbury.ac.nz



18 April 2013

### CONFIDENTIALITY AGREEMENT

#### Transcription Services

#### How can school leaders create an organisational culture that ensures improved performance for Māori?

I, \_\_\_\_\_, transcriptionist, agree to maintain full confidentiality in regards to any and all audiotapes and documentation received from Timothy Grocott related to his Masters of Education research on ways in which school leaders can create a sustainable culture in their school which enables Māori to engage and achieve to the best of their ability. Furthermore, I agree:

1. To hold in strictest confidence the identification of any individual that may be inadvertently revealed during the transcription of audio-taped interviews, or in any associated documents;
2. To not make copies of any audiotapes or computerized files of the transcribed interview texts, unless specifically requested to do so by Tim Grocott;
3. To store all study-related audiotapes and materials in a safe, secure location as long as they are in my possession;
4. To return all audiotapes and study-related documents to Tim Grocott in a complete and timely manner.
5. To delete all electronic files containing study-related documents from my computer hard drive and any backup devices.

I understand that if I require further information I can contact the researcher, Tim Grocott, or the Supervisor of the research, Professor Angus MacFarlane.

If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee.

I am aware that I can be held legally liable for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audiotapes and/or files to which I will have access.

Transcriber's name (printed)

Transcriber's signature \_\_\_\_\_

### 8.3 APPENDIX C: Information letter for Participants

Telephone: +64 027 242 5012

Email: [timothy.grocott@pg.canterbury.ac.nz](mailto:timothy.grocott@pg.canterbury.ac.nz)



18 April 2013

#### Information letter for Participants

##### **How can school leaders create an organisational culture that ensures improved performance for Māori?**

My name is Tim Grocott and I am studying towards a Masters of Education at the College of Education, University of Canterbury. In 2013 I am undertaking research to identify ways in which school leaders can create a sustainable culture in their school which enables Māori to engage and achieve to the best of their ability. Part of my study requires me to interview teachers.

I would like to seek information about how school improvement initiatives aimed at raising Māori achievement have gone. I am requesting your agreement to be a participant in one individual interview that will be no more than 60 minutes. This will take place at a mutually acceptable time and place.

Participation in the interview is entirely voluntary and you have the right to withdraw at any stage with no penalty. If you do participate, you may choose not to answer any of the questions. You also have the right to withdraw from the study at any time without penalty. If you withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

Due to the nature of gathering data in a school for this type of research, complete anonymity cannot be guaranteed. However, the information collected from the individual interviews will remain strictly confidential, the name of the school and individuals will not be used in the thesis and no findings that could identify the school or any individual participant will be published. The information gathered will be stored in locked and secure facilities at the University of Canterbury and will be destroyed after five years. This data will only be accessed by myself.

The purpose of the interviews is to co-construct good educational practice and therefore results of this research may be used to identify a practical process for schools to follow. The results may also be reported at conferences and in educational publications. All participants will receive a report of the study.

If you have any questions about the study, please contact me (details above), or my supervisor Professor Angus MacFarlane at the University of Canterbury, Private Bag 4800, Christchurch or email [angus.macfarlane@canterbury.ac.nz](mailto:angus.macfarlane@canterbury.ac.nz).

This project has ethical approval from the University of Canterbury Educational Research Human Ethics Committee. If you have a complaint about the study, you may contact the Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch ([human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)).

If you agree to participate in this study, please complete the attached consent form and return it to me in the envelope provided by Monday 17<sup>th</sup> June 2013.

Thank you for considering participating in this research.  
Tim Grocott

## 8.4 APPENDIX D: Consent form for Participants

Telephone: +64 027 242 5012

Email: timothy.grocott@pg.canterbury.ac.nz



18 April 2013

### Consent Form for Participants

#### **How can school leaders create an organisational culture that ensures improved performance for Māori?**

I have been given a full explanation of this project and have been given an opportunity to ask questions.

I understand what will be required of me if I agree to take part in this project.

I understand that my participation is voluntary and that I may withdraw at any stage without penalty.

I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify me.

I understand that all data collected for this study will be kept in locked and secure facilities at the University of Canterbury and will be destroyed after five years.

I understand that I will receive a report on the findings of this study. I have provided my email details below for this.

I understand that if I require further information I can contact the researcher, Tim Grocott, or the Supervisor of the research, Professor Angus MacFarlane.

If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee.

By signing below, I agree to participate in this research project.

Name \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

Email \_\_\_\_\_

Please complete the attached consent form and return it to me in the envelope provided by Monday 1<sup>st</sup> July 2013.

Tim Grocott

## 8.5 APPENDIX E: Information letter for the Board of Trustees

Telephone: +64 027 242 5012

Email: [timothy.grocott@pg.canterbury.ac.nz](mailto:timothy.grocott@pg.canterbury.ac.nz)



18 April 2013

### Information letter for the Board of Trustees

#### **How can school leaders create an organisational culture that ensures improved performance for Māori?**

Dear Board of Trustees Members and Chairperson,

My name is Tim Grocott and I am studying towards a Masters of Education at the College of Education, University of Canterbury. In 2013 I am undertaking research to identify ways in which school leaders can create a sustainable culture in their school which enables Māori to engage and achieve to the best of their ability. Part of my study requires me to interview principals and teachers.

I would like to seek information about how school improvement initiatives aimed at raising Māori achievement have gone. I am writing to ask permission from the Board of Trustees to interview the principal, another member of the senior leadership team and three or four other teachers, one of whom will be Māori. This will take place at a mutually acceptable time and place, but is likely to be on the school campus. I will interview each participant once and it will take no more than 60 minutes.

Participation in the interview is entirely voluntary and staff have the right to withdraw at any stage with no penalty. If they do participate, the staff may choose not to answer any of the questions. If they withdraw, I will do my best to remove any information relating to them and the school, provided this is practically achievable.

Due to the nature of gathering data in a school for this type of research, complete anonymity cannot be guaranteed. However, the information collected from the individual interviews will remain strictly confidential, the name of the school and individuals will not be used in the thesis and no findings that could identify the school or any individual participant will be published. The information gathered will be stored in locked and secure facilities at the University of Canterbury and will be destroyed after five years. This data will only be accessed by myself.

The results of this research may be used to identify a practical process for schools to follow. The results may also be reported at conferences and in educational publications. All participants will receive a report of the study.

If you have any questions about the study, please contact me (details above), or my supervisor Professor Angus MacFarlane at the University of Canterbury, Private Bag 4800, Christchurch.

This project has ethical approval from the University of Canterbury Educational Research Human Ethics Committee. If you have a complaint about the study, you may contact the Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch ([human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)).

Thank you for your consideration of my request for the school to participate in this research project. If the Board of Trustees understands the requirements and agrees for the school to participate in this study, please complete and sign the attached consent form and return it to me in the envelope provided by Monday 17th June 2013.

Thank you for considering participating in this research.

Yours sincerely,

Tim Grocott

## 8.6 APPENDIX F: Consent form for the Board of Trustees

Telephone: +64 027 242 5012

Email: timothy.grocott@pg.canterbury.ac.nz



18 April 2013

### Consent Form for Board of Trustees

#### **How can school leaders create an organisational culture that ensures improved performance for Māori?**

We have been given a full explanation of this project and have been given an opportunity to ask questions.

We understand what will be required of the school if we agree to take part in this project.

We understand that staff participation is voluntary and that they may withdraw at any stage without penalty.

We understand that any information or opinions provided will be kept confidential to the researcher and that any published or reported results will not be identifiable.

We understand that all data collected for this study will be kept in locked and secure facilities at the University of Canterbury and will be destroyed after five years.

We understand that we will receive a report on the findings of this study.

We understand that if further information is required we can contact the researcher, Tim Grocott, or the Supervisor of the research, Professor Angus MacFarlane.

If we have any complaints, we can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee.

By signing below, we agree to participate in this research project.

Name \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

Please complete the attached consent form and return it to me in the envelope provided by Monday 17<sup>th</sup> June 2013.

Tim Grocott